The Priest

Edited By Priests For Priests

November, 1951

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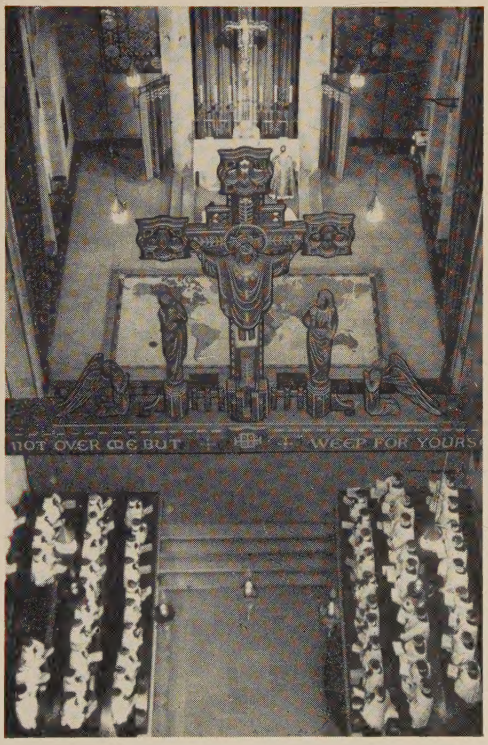

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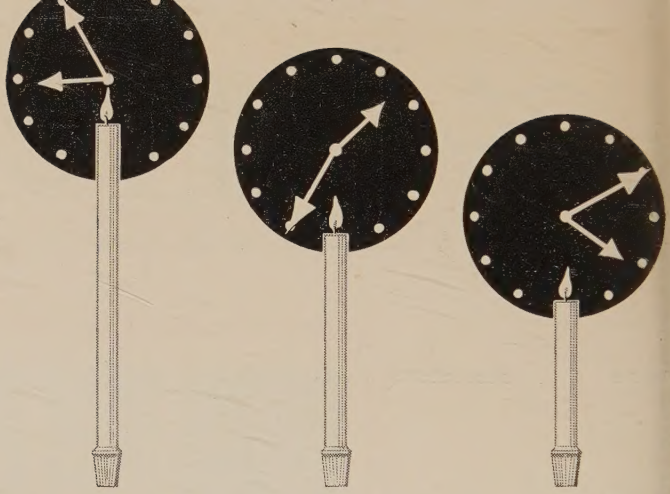

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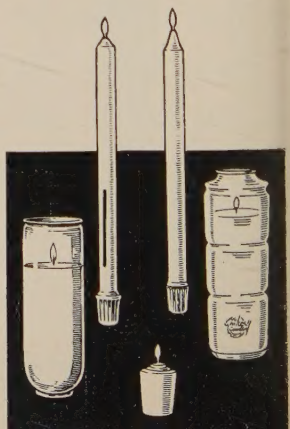

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The other series will be on the Bible, and intended chiefly for Bible Classes, which we honestly believe should be introduced into every parish. Our laity are quite unfamiliar with the Bible while they know that Protestants make a fetish of it.

We have often heard Catholics charged with minimizing the importance of Holy Scripture. Because they had nothing but the little Bible History in their school, they are inclined to believe that the Church cares little whether they have a copy of the Bible in their home or whether they ever read it.

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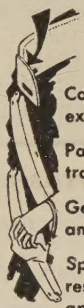

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Studies" instead of Catechism. It is the same with Study Clubs conducted under the auspices of units of the National Council of Catholic Women. They would likely draw many more patrons if they were studying the Bible from the Catholic viewpoint of authority, inspiration, etc. They would have the answer for the average Protestant who does frequently quote from the Bible, although he never quotes passages which are the plainest and which defend the most important Catholic practices, such as the Mass, the Holy Eucharist, Marriage and Divorce.

In any discussion of religion with the non-Catholic, the Catholic should acquaint him with these particular claims of the Catholic Church and ask him to look up the texts in his own Protestant Bible. Finding them, he will wonder why they are ignored or so badly handled by the church in which he holds membership.

Inter Nos

THE response to "Black Priest" (May, '51) we note in passing, was most encouraging. The Interracial Review reprinted it almost immediately; The Catholic Digest has it scheduled for an early appearance; and Commonweal reproduced a long excerpt from it during October. The author who is now ordained has also received an offer from one of our largest Catholic publishers to do an autobiography, the original article having served as the occasion of the offer. We'll keep you informed on this, be assured; just now we do not know

THE PRIEST **NOVEMBER, 1951** **VOL. 7, NO. 11**

"Take heed to thyself and to thy teaching: be earnest in them. For in so doing, thou wilt save both thyself and those who hear thee."
First Epistle of St. Paul to Timothy (iv. 16)

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ourselves what the outcome will be.

Another item. As for our own reviewer's stand on Hilda Graef's book, we were interested to see in a kind of round-up conducted by The Josephinum Review that of thirty leading periodicals in English twenty-six gave it a favorable report. Now wait a minute, tried and true disciples of Theresa Neumann, we're simply giving you some statistics. Of course "fifty million Frenchmen" can be wrong!

The Jews and Released Time

DR. DAVID GOLDSTEIN recently took the trouble of pointing out to us some inconsistencies in the Jewish stand against released time. (Dr. Goldstein understandably claims Judeo-Christian relations as his special province.)

On March 19, 1925, "The American Israelite" noted editorially that the Synagogue and School Department of the Union of American (Reform) Congregations "unanimously passed amid great enthusiasm" the following resolution:

"The Commission on Jewish Education endorses efforts made to procure more time for weekday religious instruction, and we recommend that for such purpose the schools reduce their time-schedule, schools be closed, and the time thus put at the disposal of the children to be used by their parents for their children as they desire."—In other words, these people wanted the schools closed for whole days at a time for purposes of religious instruction!

By July 12, 1951, "The Jewish

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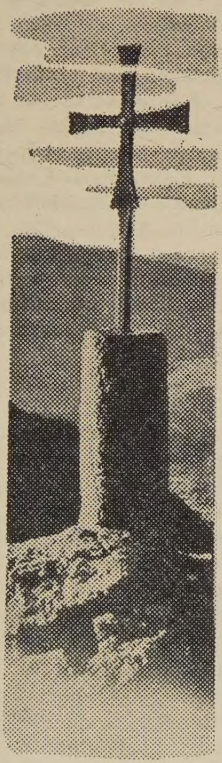

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Times" of Brookline, Massachusetts, was informing Msgr. John S. Middleton, NC Secretary of Education, that not only is released time opposed by the 600 Reform Rabbis who resolved against it recently, but, with minor exceptions, "The American Rabbinate is unanimous in its opposition."

Jewish classes in released-time religion have never been too successful, if that has anything to do with the change of heart. The 1950 Jewish Year Book says that "The reports seemed to indicate a lessening of interest in the use of release time. In N.Y.C. the enrollment in all classes conducted by the Jewish Educational Committee declined from 5,000 in 1946 to 2,911 in 1948; in Los Angeles, Cal., classes which were conducted in the past on released time were discontinued in 1948, and in Boston, Mass., they were discontinued in 1950."

Despite vigorous protests on the part of the Rabbinate, with pious protests against the alleged union of church and state involved in released time, Jewish children are still permitted to absent themselves from school during the high holidays such as Yom Kippur and Rosh Hashonah — yet we're not squawking. As Dr. Goldstein says:

"If granting pupils permission to absent themselves for whole days, that they may participate in religious exercises, and obtain religious instruction from their rabbis in synagogues is not a violation of the principle of separation of church and state, and it is not, then pray tell us how, in the name

Continued on page 865

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Capital Outlook

by

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PERSECUTION IN COLOMBIA? One of the most persistent stories circulated in recent months by some Protestant groups is that the Catholic Church is engaged in a cruel and systematic persecution of Protestants in Colombia. We have seen references to this in almost every American Protestant journal; from England, a Catholic pastor reports that a Colombian atrocity story was used to foment anti-Catholic feeling at a public rally; the same story, in which a Protestant missionary was butchered and pieces of his body sent to his parishioners, has come to us from Norway.

The Colombian Embassy in Washington "has no information" about this alleged persecution. By itself this, of course, proves nothing. A Colombian Catholic journalist in this country has not been able to give us any facts to counter the stories. An American Catholic who recently returned from Colombia reported that communications with outlying districts are primitive or non-existent, and that the stories were thus difficult to check. Our efforts to establish contact with an American missionary in Colombia have so far been unavailing.

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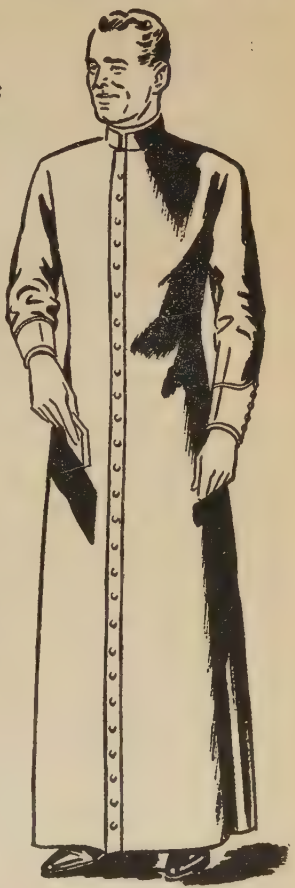

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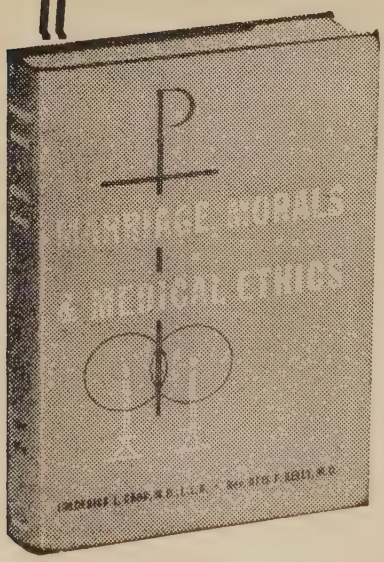

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Capital Outlook

The best answer to the accusations about Colombia, from all the evidence, is that there is a real persecution in progress, but that it is political and not religious. A good confirmation of this is a story in Time magazine (August 6) which describes Colombia as being in a state of siege, with the Conservative government and the opposition Liberal party engaged in an actual Civil War in which 20,000 people have been killed in the last two years.

The story tells of a raid by liberal "bandits" on a village, in which a number of Conservative supporters were executed and the village looted and burned. The village church and school were spared, but the church's organ was ripped out and wrecked with rifle butts, and one bandit did a wild dance in a stolen cassock. It is obvious that when things get that far out of hand in any country, there are going to be stories of atrocities and persecutions.

* * *

THE DIGEST PRESENTS THE "CATHOLIC SIDE": The July issue of The Reader's Digest had an article setting up Margaret Sanger of the birth control movement as an American heroine.

The Digest editors parried the inevitable Catholic resentment by promising two articles favoring the Church in the August issue. One of these, "Father Prokop's Dilemma," by Joseph Wechsberg, describing the plight of the Church in Czechoslovakia, is truly a fine piece. It is from the July issue of the Atlantic Monthly.

The other, which sets forth "A

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Natural Method of Child-Planning," may be billed as a pro-Catholic article, but it is actually a prime example of a veiled attack on the Church through the use of "loaded" words. The article is signed by Dr. Morris Fishbein. It is an explanation of the operation of the rhythm method of avoiding conception, comprehensive and careful in regard to the physical aspects of this subject, but almost completely ignoring the supernatural.

One brief phrase hints that more than the purely natural may be involved; it states (and it is in italics) that this method "can be used without violating the scruples of any religious group." The Catholic interpretation of the natural law on the use of sex within marriage is reduced to a "scruple"!

* * *

MORE ON WALTER MONTANO: We have mentioned that Fr. Walter Manuel Montano has accepted the position of editor of the **Converted Catholic Magazine.** We referred to him as a former Bolivian priest who was converted to the "evangelical faith" around 1927. We have now received from Peru more specific details on Dr. Montano's career within the Church:

In 1920, at the age of 18, he entered the Dominican Novitiate in Lima, Peru. In 1921 he took simple vows and in 1924 solemn vows and received tonsure shortly thereafter. In 1925 he was examined for Minor Orders but was not approved. In 1927 he fled from the convent and never returned. While there he

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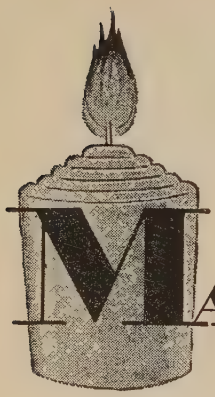

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The Priest

Vol. VII NOVEMBER, 1951 No. 11

Editorial Comment

A Controversial Work

ON September 21, the University of Chicago published "Southern Parish," Vol. I, by Father Joseph H. Fichter, S. J., retailing at $5.00. Three more volumes are promised.

Father Fichter is undoubtedly competent in his field. He got his Ph. D. at Harvard, has been teaching sociology at Loyola University in New Orleans since 1943, and has been head of the department there since 1947. He wrote six books before this, starting with "Roots of Change" in 1939.

"Southern Parish" is a technical work with a sociological viewpoint, based on a census and special survey of one particular parish made in 1948. The author's findings are disquieting and for that reason alone the book will come in for a lot of discussion.

After outlining the nature of a parish and describing the personnel of "St. Mary's," Father Fichter goes on to compare the ideal Catholic pattern with that of the parish under survey. He closes with a questionnaire used as a basis for evaluating the Catholic "mind" of St. Mary's.

His conclusion: "The religious observance of parishioners corresponds roughly with their religious thinking" (p. 270). By "rough technique of measuring attitudes and opinions and beliefs," the author also concludes that the "Catholic mind" of the "outstanding parishioners" (40 men and 28 women out of a Catholic population of 10,946 souls) is "two-thirds Catholic and one-third pagan." He thus infers that the remaining parishioners of St. Mary's would probably show a much lower rating and would hence be that much more pagan!

(Sample results of the questionnaire: Thirty of the 68 denied that the devil is a real person; only 44 per cent of them would get the Bishop's permission before sending their children to a public school; 60 of them wanted segregated schools;

there were only 36 who thought that every Catholic workingman should join a good labor union; and only 8 per cent seemed to understand the necessity of genuine self-sacrifice and penance for salvation.)

So far we have seen only two reviews: Father John Kleinz's in The Josephinum Review, and A. C. Tuohy's column syndicated in the Catholic press out of New York. Both reviewers confine themselves to the significance of the findings presented by Father Fichter.

Other Factors To Be Weighed

But there are a number of other factors to be weighed. Father Kleinz surmises that St. Mary's parish is in New Orleans, "though Father Fichter tries to conceal the location."

But Father Fichter's efforts at concealment are deplorably thin, what with the map at the beginning, the location of the research committee (p. viii), a reference to the centennial in 1948, a parish of New Orleans that has flowered into thirteen parishes (p. 243), exact references to the diocesan paper with quotes (pp. 98-9), direct quotes from a letter of His Excellency (p. 115), etc. Anyone with half a wit could spot the parish, and the pity is that thousands have. How would you feel, now, if you were pastor of that parish, held up as a gazingstock for the archdiocese

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and much of the country?—to say nothing of the assistants and the members of the blundering 68?

This present writer has only a layman's competency in sociology and so he leaves that side to the experts. But even a summary glance through the welter of numbers, percentages, comparative data, jottings of reports and lengthy descriptions, reveals some highly questionable interpretations and quite a few outright mistakes.

Father Fichter has obviously given more study to sociology than to canon law, with the unfortunate result that his parish "dynamics" are considerably weakened. A Catholic parish, taken in its totality, is far more than a sociological unit; it is a distinct canonical division with religious and social activities inherently and constantly governed by canon law.

Thus it simply is not true that by law of the Church one may be married with equal right in the parish of either the bride or the groom, but that tradition favors the pastor of the bride (p. 103). Even a deacon could tell you that choice of the bride's church is a regulation of law, not merely of tradition, and that sufficient reason must excuse for opting otherwise (Canon 1097, No. 2). A quasi-domicile is certainly not acquired by a six-weeks residence (cf. p. 103 with Canons 92, No. 2; 1097, Nos. 1, 2). On pages 104 and 105 Father Fichter fails to consider the cases of lawful separation—even perpetual—for adultery, without the need of the Bishop's permission (Canons 1129, 1130). It is not true that Catholic marriages may not be validated at Mass (p. 110).

The Pastorate of the Ordinary

The author fails to point out that the Bishop is, in a very real sense, the immediate pastor of every parishioner (Canon 334, No. 1). This pastorate of the Ordinary is at the very roots of Catholic Action for the laity. But "Southern Parish" views the episcopal office at a considerable distance from "the sociological bases of Catholicism" (p. 7). That would certainly need plenty of qualification!

In virtue of Canon 1374, it is left to the Ordinary in each diocese to settle under what circumstances children may be allowed to attend public or similar schools. Contrary to the involved assertions in "Southern Parish" (p. 262), the Ordinary may decide the matter in a general way, covering special conditions and making due provision for instruction in Christian Doctrine, without requiring individual applications. Investigation on the matter shows that the Ordinary in question has indeed publicized his rulings in the matter very definitely and in many ways.

But what might be still more objectionable and have far greater bearing is the practical exclusion of the "dormants" or

"nominal Catholics" as parishioners, at least from a sociological viewpoint (pp. 13, 14, 20, 33, 35). We would consider such a position utterly untenable by a Catholic, either sociologically or ecclesiastically. Thus, Father Fichter asserts that "the remaining thousands (4,219—cf. p. 49) are, at best, nominal or dormant Catholics who appear to be willing to practice their religion and are thus only an *indirect* responsibility of the priests" (p. 20—italics ours). Hence, baptizing their children is termed an "extension" of the pastoral activity (p. 35).

The plain fact is that a sociological division of parishioners differing from the canonical is totally unreal, impractical, and harmful. It is like a study or survey of medical practice (or "dynamics") that would exclude all seriously sick people! Canons 464 and 467 enjoin the pastor to exercise his ministry towards "all his parishioners" and to "prudently correct the erring."

So Many Dormants

The high number of dormants is also questionable. It seems unlikely that in a "good" parish like St. Mary's (p. 10), over one-third of the Catholics "no longer practiced their faith" (p. 14). Out of a total 10,946 Catholics, 4,219 are said to be dormants or nominals (p. 20, 49). That leaves 6,436 practical Catholics. Father Fichter does not give enough proof to substantiate this exceptionally high number of dormants—and it is a matter of gravest concern.

Actually, there are indications that many of their children are baptized (p. 35), married as Catholics (pp. 106-7), and buried as repentant Catholics (pp. 133-4). Undoubtedly, many children of the dormants go to the parochial school and practice their faith. It is well known that in families of dormants, there are often one or two members—if not more—faithful parishioners. Hence, until further proof is given, we would be seriously inclined to doubt that high total of dormants.

A check on the ceremony that combines the renewal of the baptismal vows before the pastor by the First Communion class with the administration of Confirmation by the Bishop, as reported in "Southern Parish," reveals that this never happened at St. Mary's, nor is it known to have happened in the entire Archdiocese of New Orleans. More—either the author misread the Pontifical, or his reporters were terribly distracted that day, for the preliminary ceremonies of Confirmation, beginning with the "Spiritus Sanctus superveniat," simply are not as described.

Inaccuracies—Inconsistencies

There are several other cases of the sort—e.g. the number of Communions in the survey, listed at 59,524 (p. 68), does not correspond with the number of

particles purchased week after week that year, viz. 87,000.

Such inaccuracies would seem to indicate both superficial reporting and poor control on data.

"Southern Parish" is not always consistent in its assertions and appraisals of fact. On page 34, it is stated that "By and large, however, there is nothing which the priests of St. Mary's have done in order to influence the migration of Catholics into the parish."

But facts and events, many of them recorded right in "Southern Parish," would seem to belie that statement. Investigation shows that besides a growth into thirteen parishes, St. Mary's can boast of a free parish school, a new convent, a large new gymnasium with meeting rooms, more spacious grounds, a solidly financed church establishment, and many parish activities and services that might, at worst, be called average. Failing to take adequate cognizance of these developments, the author overlooks in his twenty year coverage of particular data (e.g. number of baptisms, apparently between 1927-1947, pp. 37-38; number of marriages, pp. 108-109; number of funerals, pp. 133-135) the fact that in 1931 another parish was cut away from St. Mary's. This division breaks down the comparative figures for those twenty years and invalidates his conclusions.

One could question the propriety, if not the charity, of presenting other details before a preponderantly lay reading circle including thousands of Protestants. It is certainly unkind—and *cui bono*, anyway?—to allege that the pastor refused alms to a beggar (p. 232). It is unbecoming to report what penitents have to say about the conduct of this or that confessor within the Sacred Tribunal (pp. 48-49). (Remember, the confessor has no defense!) What is the use of reporting a squabble involving baptisms and a wedding sandwiched between two funerals on a Sunday afternoon? Still worse, the reporter reveals a confidence entrusted to him by the pastor regarding a supposed apology to the couple (pp. 101-102).

But to continue would be tedious. We can only conclude that the trend (or shall we call it a fad?) toward statistics has finally caught up with parish life. We will grant that there is a need for information along these lines, but it must be accurate, becoming, complete, and not easily open to misinterpretation. (And even so, maybe it should be kept locked up in the Chancery.) Statistics will not Christianize the world; they can only be tools in the hands of hard-working priests.

Needless to say, we await the publication of volumes two, three, and four of this series with considerable if unhappy interest.

'Unlikely Seminarians': Two Rejoinders

Are worthy students excluded?—expelled?

Are our seminaries too strict?

FRANKLY, this writer deplores controversy, unless it produces more light than heat. As delightfully warm, friendly and helpful as are the pages of THE PRIEST, hot-headedness should find no welcome in that esteemed and serviceable periodical. And so we assure all concerned that in this article we intend no bitterness towards anyone . . . "with malice towards none." Nor have we the slightest wish to raise clerical blood-pressure, sufficiently elevated anyhow by the ordinary frustrations and problems of the sacerdotal life.

But honestly now, didn't the Reverend Author of "Unlikely Seminarians" in the September issue, have his tongue half in his cheek? It's pretty hard to credit one's rushing at the Gordian knot of priestly vocation with such a broadsword as he seized upon, and still feel one to be absolutely in dead earnest. May another side of the choir now be heard?

To begin at the beginning. Perhaps the priests Father S. knows *do* feel an obligation "to beget" vocations to the sacred ministry. Personally, we've always considered the "begetting" of vocations to be a divine prerogative: "You have not chosen me, but I have chosen you . . ."

The divine decree of vocation to Orders is a special act of Providence, in the sense that God makes specific provision that His indefectible Church shall never want for worthy ministers, and to the fulfillment of this end He destines, by a vocation, only those whom He has eternally elected and equipped for the lofty and exacting demands of the Catholic priesthood. Pius XI said as much in his encyclical *Ad catholici sacerdotii*, Dec. 20, 1935, *AAS*, 28, p. 45.

Father gently takes us readers to task for "seeking a good, pious, intelligent boy, serious, and well-nigh perfect." And adds, "It is no wonder that we look in vain for such a boy." At this time, priests living in a very real world are entirely aware of the futility of looking for *anyone* who is "well-nigh perfect." But we trust that we are still sufficiently idealistic to continue to look for boys who do have the other qualities Father lists. Heaven help the working-priesthood when promoters of vocations are satisfied with anything less than goodness, p i e t y, intelligence, seriousness and studiousness in candidates for the sem! All we need, the author blithely allows, is "raw material." Just how "raw" can that material be, and still be malleable?

Has it really been Father's observation that "many unlikely seminarians have developed into

remarkably efficient priests"? Alas! That sounds the death-knell of the old adages about the tree growing as the twig . . . about coming events casting their shadows before them. In any case, exceptions are scarcely apt matter to make into rules. It's considerably more lyrical than *ad rem* to equate St. Peter with the neighborhood "unlikelies" of 1951, and any seminary official would shudder at the thought of trying to do with that "raw material" what Christ did with the Apostles! The cases are, to indulge in understatement, not parallel.

Moral Certitude Is Necessary

Father suggests further that seminary directors observe the same caution in allowing a seminarian to depart as they would in admitting him to the service of the altar, since there is always the possibility that the unlikely candidate will turn out well. A solid, dedicated and effective priesthood can't be built on such relative negatives as possibilities. The certitude must be at least moral: *"Episcopus sacros ordines nemini conferat quin ex positivis argumentis moraliter certus sit de eius canonica idoneitate . . ."* These words of canon 793, § 3 rule out even mere *probability*, to say nothing of the *possibility* the author seems satisfied to require.

It is for this very reason that Pius XI in his encyclical on the priesthood stresses that it never suffices simply that nothing unfavorable be known concerning a candidate's fitness: positive evidence of suitability or worthiness is always demanded *(AAS*, 28, p. 43).

Does Father mean that seminary officials be sure that a student is unfitted before dismissing him? The burden of proof, as the Holy Father states, is to show that one is *fitted;* there is is no obligation to prove him *unfitted.*

We presume that it is so, because the author declares it, that "some priests who have managed to reach ordination feel that some other very fine companions of theirs were possibly too readily dismissed from seminaries, or too readily allowed to leave of their own accord." Very probable. But we fail to see just what follows from that.

Priests who "manage" to reach ordination are hardly qualified to determine which of their fellow-seminarians should have been ordained, although, in fact, they were not. Even those who do more than "manage" to reach ordination are not competent to judge on this score. The selection of candidates for Orders is, fortunately, the exclusive function of the Bishop, in virtue of canon 968, § 1. Naturally he usually defers to the informed judgment of seminary authorities.

"Arbitrary"

Father seems to make capital of his point that in dealing with

seminarians it is unfair to set down arbitrary limits and then say, "Meet these requirements or die." It would be refreshingly interesting to have the author define his terms: what does he mean by "arbitrary"; by "limits"; by "requirements"? Assuredly, seminarians have to meet certain requirements; must abide by definite limits. Whether these are "arbitrary" in any seminary enjoying episcopal approval, we are not prepared to state. Certainly the presumption is the other way.

If administrators of seminaries had to wait for a manifestation of the will of the Holy Spirit before dismissing dubiously worthy students—as the author clearly implies—then the priesthood would bid fair to become, in short order, a kind of unglorified catch-all.

God operates through secondary causes, leaving them intact in such operation. No official of any seminary claims infallibility. And we'll pass over without comment Father's observation: "Rare is the seminary director who can practice the amount of loving patience and tolerance that his Christ-like position would require."

Positive Worth Required

The author exhorts us to rid ourselves of "that mistaken notion which reserves the priesthood for the 'worthy' boy." Of course he does set "worthy" off in quotation marks, but that doesn't change a word's meaning. Worthiness and vocation are inextricably joined. *If one is not positively worthy, one has no vocation.* Period.

The requisites mentioned by the author as those to be looked for in a candidate are modest indeed. Moral and mental suitability; physical health; right intention; a sound attraction to the priestly life; the call by the Bishop—all qualities repeatedly referred to by the most renowned canonists and moralists, as well as by directive of the Holy See—are passed over by the author. He pleads instead for a vague "enthusiasm for a cause —eagerness to cast fire upon the earth—courage."

When Father proclaims also that only "certain crimes specifically mentioned in Canon Law debar one from Orders"—we are forced to conclude that the interpretation he accords canon 974, § 1: *"Ut quis licite ordinari possit, requiruntur . . ."* is other than called for by the clear wording of the canon as well as contrary to the sense given the same canon by Capello; Wernz-Vidal; Beste, etc.

But it is especially when Father treats the very delicate and decidedly thorny question of the purity demanded for licit ordination that he strikes out into exceedingly deep water. He writes, "It seems a strange kind of charity to counsel a boy with a bad habit to leave the seminary..." Strange? Pius XI understands perfect purity as a special sign

of a vocation (cf. *Ad catholici sacerdotii, AAS*, 28, p. 24 *et passim);* the instruction *Quam ingens (AAS*, 23, p. 126) identifies the ability to keep entirely chaste as a mark of vocation, and states that a lack of vocation is *a fortiori* discernible if a candidate becomes immersed in vicious habits.

Gasparri and St. Alphonsus

It is the opinion of Cardinal Gasparri *(De sacra ordinatione*, n. 573) and of St. Alphonsus Liguori (Theologia Moralis, Lib. 3, n. 637) that a student in the major seminary who is habituated in sins of impurity and, nevertheless, wishes to advance to any of the Sacred Orders, is by that very wish incapable of being licitly ordained or *even* of absolution. In willing to accept Orders, while aware of unfitness for them, the penitent would sin gravely.

Father also declared that to counsel a boy with a bad habit to leave the seminary is to imply that bad habits can be tolerated outside the seminary. That is a perfect *non-sequitur*. Marriage is the God-intended remedy for those for whom perfect continency is too difficult.

The author's solicitude for the "unlikely seminarian" is deeply touching, and we sympathize with his earnest good-will. But as to a workable or even a clear distinction between "unlikely" and "unworthy" he leaves us empty-handed. As Alice politely remarked to the Duchess: "I think I should understand that better . . . but I can't quite follow it as you say."—Aiden Carr, O.F.M. Conv., S.T.D., J.C.D.

A LITTLE principle long ago learned in philosophy goes: *"Latius quam praemissae conclusio non vult."* The statement that untried boys are suitable for a seminary is eminently correct. But the conclusion that all, or the greater part of them, should subsequently and apparently, as a matter of course, be ordained to the priesthood, is stretching the bounds of logic. Summarily, to conclude that unlikely seminarians will become likely priests or to say that many candidates are rejected and others advanced to Orders on the basis of chance or non-intervention on the part of the authorities is a sorry misrepresentation of the facts.

Between the day of admission to the seminary and the final day of Ordination there is a great gulf bridged not by time alone but by painstaking preparation so that the rough gold may be purified—if necessary so as by fire. That the "unlikely" are to be afforded an opportunity first to become likely seminarians is a first principle "per se evident" in any seminary. Should they succeed in this, the seminary then calls them in the name of the Bishop to Holy Orders.

The Bishop's role has been clearly defined.

As Cardinal Manning in the "Eternal Priesthood" points out:

"The chief office of the Bishop is to choose out, to try, to train and so make perfect the youths who are admitted to the Priesthood."

And the responsibilities pointed out by Pius XI rest heavily upon the ordaining Prelate for the Pontiff warns that:

"He should not confer Holy Orders on anyone, unless from positive signs he is morally certain of canonical fitness; otherwise he not only sins grievously but also places himself in danger of sharing the sins of others."

Specified By Law

It is the officers, directors and professors of the seminary who, subject to the will of the Bishop, chiefly aid him in this task. But such refining, choosing and training in a seminary is not done according to some arbitrary catch-as-catch-can method; rather, according to a definite pattern set down by Canon Law and the directives of the Holy See. These directives are explicit preceptive norms, detailed instructions, not to be dismissed lightly as counsels or mere warnings against abuses. The seminary is not a production line or priest factory but an institution with a unique function in the Church, very one-track in its whole makeup.

A priest, on the day of his ordination, according to the expressed mind of the Church, must have attained to a higher than ordinary degree of sanctity, moral fitness, and intellectual achievement. To say that less would suffice would be to contradict the universal teaching of theologians. Idly to suppose that all, or even the greater part of those who enter a seminary can attain or would wish to attain to these ideals would be an ostrich-like denial of facts.

Further, Father Siekman seems to overlook the basic fact that these ideals must be reached before ordination, not afterwards; that grace, as the theologians teach, perfects nature but does not change it; that the Sacrament of Orders does not have as its proper end the working of moral miracles. To say that St. Augustine, St. Charles Borromeo, St. Ambrose, et al. were once unlikely prospects for a seminary is one thing, but to infer that on the day of Ordination they were unlikely candidates for the Sacrament of Orders is a base calumny.

A seminarian must be advanced first of all to a high degree of spiritual perfection by careful guidance, admonition and counsel. The mere state of grace is not sufficient of itself for the reception of Orders. Lack of spiritual growth by any seminarian, then, demands that his spiritual director advise him to seek another state in life.

Character-Training Is Necessary

Character-training too must not be neglected. The practice of mortification and obedience by

conformity to a regular routine is all part of a methodical program. Regulations for seminarians are not arbitrarily set down like traps to catch the unwary or nets to strain out the unfit—such a negative view of seminary discipline is unsound and puerile. They are a positive means to beget habits of regularity which will last through life. Loud would be the groanings of a pastor and many his protesting letters to the Ordinary were he to receive as an assistant a man "not tempered to the yoke."

Finally, the Church in her regulations does not intend nor in any way encourage the idea that a seminary be a spawning ground for ecclesiastical intellectuals. Studies in the seminary have as their purpose the adequate preparation of the priest to take his place as a leader in the world today, for upon his knowledge as upon his spiritual powers will depend the salvation of many.

But this is not an apologia for the existence or the training methodology used in a seminary.

I suppose it is possible for a seminarian to tread his way cautiously through his course as through a labyrinth distractingly filled with angular paths leading he knows not where; resounding with, to him, confusing commands and permeated with the presence of an all seeing "eye." To such a one, little of what goes on behind the scenes is really grasped. The vague rumors and gripes, adolescent-plots and counter-plots and plans that occasionally sweep the little body-politic are his sole basis of judgment. Such a vague understanding of reality carried later into the pastoral field could well prejudice one who should be working in the vanguard.

The Office of the Director

Too little known or often quickly forgotten are the long hours spent by confessors and spiritual directors in correcting the errant, in shaping and directing the zealous, building and bolstering the courage of the weak. Their work necessarily does not often appear on the surface. Men trained and experienced in their office, they are ever mindful of the instructions of Pius XI that

"They must indeed foster and strengthen vocations with care; but with no less zeal they must discourage unsuitable candidates and in good time send them away from a path not meant for them. There should be no human considerations or false mercy. Such false mercy would be real cruelty not only towards the Church but also towards the youth himself."

The real reason why many candidates turn from the path to the priesthood is known only to themselves, to their spiritual guides, and to God. The reasons alleged even by them or conjectured by others are very often far from the truth.

Strict enforcement of discipline by any individual priest is not a task to his liking. Schooled as he himself is in the following of a merciful Saviour, he is loathe to reduce himself to the termagant methods of an old line sergeant in order to carry out his office. But he knows that vigilance and correction administered in due time and in small things may well be a factor to deter one from greater evils that might wreck a vocation.

He must at all times exercise a prudent choice as to when to correct and when to be silent, under what conditions and to which individuals. He knows that his decisions cannot be purely arbitrary for they must stand the close scrutiny of the seminary faculty, the seminary council, the Bishop—and God. Were it not for an unfailing sense of humor and an innate desire to be of service to others, the disciplinarians in a seminary would have to be quite regularly pensioned off to the booby hatch!

The Yearly Onslaught

Each year the professors are exposed to a new onslaught of ignorance, some vincible, some invincible, some culpable, some not. And it is their aim to combat the ignorance—not the students. They know from experience what the student must learn, just how each seemingly insignificant detail fits into the complete puzzle. To get this modicum of knowledge into the minds of their pupils they must work, more with some, less with others, and use every known means. When this end is accomplished they breathe a sigh of relief, gird up their loins and prepare for a fresh assault.

With all this in mind, I think it is often not so much a dearth of prospective seminarians, likely or unlikely, that faces the Church as a dearth of treasure hunters. And, as every good prospector knows, not every bit of glittering ore that he sends to the assayers will pass the crucible test; so not every seminarian will persevere. But this does not deter the really zealous prospector.

Those who work among the people and have immediate contact with young boys are the ideal prospectors for vocations. They must seek constantly and zealously yet prudently for the glint of a true vocation. But their work is by no means finished when they slip one or two likely or unlikely prospects off to the seminary.

An integral part of the seminarian's training is the time he spends outside the seminary among the people under the direction and watchful eye of his pastor. So important is this time that often it may be the turning point in his progress, the cause or occasion of his continuing in his vocation or his loss of it.

While God and the Church do not need us for carrying out the Divine Plan of salvation, never-

theless, the opportunity is given for our cooperation. And so it behooves us, priests all, to the best of our ability and according to our position to cooperate in the furthering of the work of Christ, not as miserly dispensers of worldly wealth but as poor guardians of a precious antidote to save the stricken world—the eternal priesthood of Jesus Christ. And finally in charity to pray for those who so often stand near the altar on the day of ordination waiting for the fateful question of the ordaining Prelate, *"Scis illos esse dignos?"* For knowing their human fallibilities there is sometimes fear in their hearts as the Archdeacon replies, *"Quantum humana fragilitas nosse sinit, et scio, et testicor ipsos dignos esse ad hujus onus officii."* For they have chosen from among the unlikely seminarians a likely priest.—Raymond F. O'Brien, C.M.

Footnote To American History

Many of General George Washington's staff generals, such as Generals Montgomery, Hand, Knox, Wavre, and others, were Irishmen. His aides-de-camp were, successively, Joseph Reid, Joseph Carey, Stephen Moylan, John Fitzgerald, James McHenry. One of his closest friends and neighbours, General Andrew Lewis, was a native of Co. Donegal.

Repeatedly, during the Revolution, Washington authorized the observance by the Army of St. Patrick's Day, and in his General Orders of March 16, 1780, he congratulates the Army on the very interesting proceedings of the Parliament of Ireland ". . . as they appear calculated to . . . restore to a brave and generous people their ancient rights and freedom, and by their operation to promote the cause of America."

On December 18, 1781, George Washington was unanimously adopted a member of the Friendly Sons of St. Patrick (of Philadelphia). In his reply—still preserved among its papers—Washington wrote: "I accept with singular pleasure the ensign of . . . a Society distinguished for the firm adherence of its members to the glorious cause in which we are embarked."—Dr. Herbert D. A. Donovan in **The Irish Digest.**

Their Name Is Legion

From the answers to a question in religious knowledge examination about St. Mary Magdalene:

"Mary Magdalene was a woman of whom Our Lord cast seven devils, since known as the Legion of Mary."—D. W. in the **London Tablet.**

Soviet Perfidy

Mr. William Henry Chamberlin

Stalin's word is worthless

ONE of the first axioms that should govern American foreign policy is that the word of Josef Stalin, or any other leader of the Soviet regime, is completely worthless. No precept of Lenin has been more faithfully carried out by his successor than the declaration, which appears in Lenin's pamphlet, "The Infantile Sickness of Leftism in Communism":

"It is necessary to use any ruse, cunning, unlawful method, evasion, concealment of truth."

As a philosophy based on the denial of God and the moral law, communism is contemptuous of truth and regards the lie, the deception, the broken promise, the treaty torn up as a scrap of paper as proper methods for advancing its aim of world conquest. President Truman seemed to have grasped this fundamental fact about the nature of the Soviet regime when he recently declared in a speech at the Library of Congress:

"Their constitutional guaranties are just as false as their treaty agreements. A Bolshevik agreement is not worth the paper it is written on."

But the American Government has not always acted on this correct assumption. It trusted Stalin's word at Teheran, Yalta and Potsdam, with most disastrous results for United States moral prestige and national interests. It consented to do things which were downright dishonorable and a flagrant betrayal of loyal friends and allies in return for verbal IOU's which might have been written off as worthless in advance, in view of Stalin's notorious record as a treaty breaker and a violator of his pledged word. On the eve of the 1948 election, President Truman toyed with the idea of sending Supreme Court Justice Vinson as a personal envoy to Moscow—a step that could have led to no good results and would have been widely interpreted as a gesture of appeasement.

It is official United States policy to negotiate with the Soviet Union agreements on atomic control and on the limitation of armaments, although it is difficult to see how such agreements could serve any useful purpose if Soviet bad faith must be assumed in advance. And there are many individual American citizens with short memories and little knowledge of the nature and aims of the Soviet regime who prick up their ears and lend a responsive hearing whenever the Kremlin unlooses what Sec-

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Mr. Chamberlin was for many years Moscow correspondent of The Christian Science Monitor. The author of several books, he also writes regularly for The New Leader and The Wall Street Journal.

retary Acheson once appropriately called the Trojan Dove of a peace offensive, which has nothing whatever to do with the establishment of true peace, the ideal of every Christian civilized human being.

A Look at the Record

There is nothing secret and nothing debatable about the uniform, unbroken Soviet record of bad faith in international relations. For the benefit of people with short memories some of the principal items in this record may be profitably reviewed.

Several years before the outbreak of the second World War Stalin gave the following description of Soviet foreign policy: "We shall not yield an inch of our own soil. We do not want a foot of foreign soil." Stalin did not say, it may be noted: "We do not want a foot of foreign soil—except Eastern Poland, Latvia, Lithuania, Estonia, Bessarabia, Northern Bukovina, Koenigsberg, Eastern Czechoslovakia, South Sakhalin, the Kurile Islands, Outer Mongolia, Finnish Karelia, Petsamo."

Yet all these lands, with a total population of about twenty-five million people and an area of over 200,000 square miles, have been annexed by the Soviet Union during and since the war. In not one case is there the slightest indication that the people concerned desired to fall under Soviet rule. Hundreds of thousands of uprooted DP's from Poland and the Baltic countries, from the Ukraine, from Russia itself, offer eloquent proof to the contrary.

And direct annexation represents only a small part of the vast expansion of Soviet imperialism since the war. By perfecting a fifth column technique of subversion from within, backed by military force from without, the Soviet Union has reduced to vassal status many formerly independent states and regions in eastern, southeastern and central Europe, including Poland and Rumania, Hungary and Czechoslovakia, Bulgaria and Albania and also the part of Germany which is under Soviet military occupation.

The technique is quite simple. The Red Army marches into a country. Local communists are installed in key positions in the newly formed governments. At first there is a pretense of cooperating with other parties. But this pretense is soon dropped. The democratic leaders are driven into exile, like Mikolajczyk in Poland, Nagy in Hungary, or jailed, like Maniu in Rumania, or hanged, like Petkov in Bulgaria. The government soon becomes a fullfledged communist dictatorship, a more and more complete imitation of the Soviet Union itself.

The U.S.S.R.— "Champion of Peace"

Before the last war, just as at the present time, the Soviet Government, which is militarized to the teeth, which maintains the largest standing army, the greatest number of tanks and airplanes of any country in

the world, liked to pose as a friend and champion of peace. As proof of its peace-loving character it pointed to many pacts of mutual non-aggression and neutrality, concluded with the states along its western border. When communist sympathizers in America and other countries, or well-meaning but badly informed people, urge acceptance of the new Soviet proposal for a peace pact among the so-called five great powers (the Soviet Union, the United States, Great Britain, France and Red China) the fate of earlier Soviet peace pacts should be remembered.

In a deal of unparallelled cynicism the two godless totalitarian dictators, Stalin and Hitler, agreed in August, 1939, to divide up the peoples of eastern Europe for mutual oppression and exploitation. This was the green light for the outbreak of World War II. After the Nazi army had broken the main Polish resistance, the Red Army invaded Poland from the East. This was in complete disregard of a non-aggression pact between the two governments. About a million and a quarter Poles were deported from Eastern Poland and were treated so cruelly in concentration camps that about 300,000 of them perished.

The invasion of Poland took place in September, 1939. Shortly afterwards, on November 30, 1939, the Soviet Union attacked Finland, again in violation of a pact of non-aggression and neutrality which had been concluded at Soviet initiative. It was very properly expelled from the League of Nations for this act of flagrant and unprovoked aggression. It was unfortunately admitted to the United Nations, where it has been a constant source of trouble and obstruction, without having made any reparation for its wrong-doing. A considerable part of ethnic Finnish territory, including the city of Viipuri, is still in Soviet possession.

The Baltic Republics

The extinction of the independence of the three Baltic Republics, Lithuania, Latvia and Estonia, in the summer of 1940 made scraps of paper of three more pacts of non-aggression. The Soviet attack on Japan, source of most of our troubles in the Far East, including the costly war in Korea, was a breach of a Soviet-Japanese non-aggression pact which had still almost a year to run at the time when the Soviet Union invaded Manchuria and Korea in the last days of the war with Japan, in August, 1945.

Indeed, almost the only pact of non-aggression which the Soviet Government has not either violated or denounced was the agreement with Hitler, who succeeded in beating Stalin to the draw.

The Soviet Government tried to justify its attack on Poland by the argument that the Polish government had ceased to exist in 1939. But after Hitler attacked Russia in 1941, Stalin signed a treaty of alliance with this

"non-existent" Polish government-in-exile. This was at a time when the war was going badly for the Soviet Union. A Polish demand in the spring of 1943 for an impartial investigation of the massacre of thousands of Polish war prisoners whose bodies were found in the Katyn forest, near the Russian town of Smolensk, was used by the Soviet Government as an excuse to break off relations with the Polish government in the spring of 1943.

From this time Soviet policy was clearly directed toward the objective of building up a Red Quisling government for Poland, recruited from communists who had taken refuge in Russia and from opportunists who wanted to be on the winning side. A new example of Soviet bad faith was the incitation by the Moscow radio of an uprising in Warsaw when the Red Army was approaching this city in the summer of 1944. The Polish underground forces, under General Bor-Komorowski, rose up; but the Red Army promptly stopped its advance and waited until the Germans could crush the Polish patriot force.

The Atlantic Charter

The Soviet Government repeatedly professed adhesion to the principles of the Atlantic Charter, of which the first three clauses read as follows:

"Their countries seek no aggrandizement, territorial or otherwise.

"They desire to see no territorial changes that do not accord with the freely expressed wishes of the peoples concerned.

"They respect the rights of all peoples to choose the form of government under which they will live; and they wish to see sovereign rights and self-government restored to those who have been forcibly deprived of them."

But the Kremlin never gave the slightest indication of seriously intending to apply these principles in its relations with its weaker neighbors. Notwithstanding the many proved instances of systematic Soviet bad faith and disregard for paper promises, Roosevelt and Churchill, at the conference of the "Big Three" in Yalta in February, 1945, made the fatal mistake of trusting Stalin's word, a word that had been repeatedly shown to be worthless. They accepted at face value Stalin's pledges that there would be free and unfettered elections in Poland, that three-power co-operation would promote the organization of democratic governments on a basis of free elections in the liberated and former Axis satellite countries of eastern Europe, etc. All these promises were broken. The only national election that has taken place in Poland was a fraudulent farce and the last semblance of religious and civic liberty and of respect for human rights has long disappeared in the countries behind the iron curtain.

Our Side of the Bargain

In return for Stalin's empty pledges, America and Great Britain incurred serious moral

and political liabilities. They sanctioned the grotesque mutilation of the proper ethnic frontiers both of Poland and of Germany, in clear violation of the Atlantic Charter. They consented to deliver up Soviet political refugees to the Soviet authorities. They accepted the legitimacy of using German war prisoners as slave labor. They bartered away essential Chinese rights in Manchuria without even informing the Chinese nationalist government, a faithful ally, of what they had done.

There were similar lapses at the Potsdam conference in July-August, 1945. Soviet promises to treat Germany as an economic unit and to promote the functioning of democratic German parties were ignored. The western powers incurred the moral ignominy of giving their sanction to the barbarous, indiscriminate uprooting of the entire German population of large areas in eastern Europe—a decision that has caused untold human misery and has created grave unsolved social problems.

There must be no more Yaltas or Potsdams. It would be a tragic blunder to stake the security, perhaps the existence, of the United States on some compact with Stalin about atomic control or arms limitation which the Soviet dictator could be counted on to disregard before the ink on it was dry.

It should never be forgotten that for two reasons, political and geographical, it would be peculiarly difficult to establish effective international control over arms installations in the Soviet Union. The ruthless dictatorship and the all-seeing eyes of the political police make the co-operation of individual Soviet citizens in revealing forbidden atomic or other armament plants almost impossible. And great areas of the Soviet Union, especially in Asia, have never been thoroughly studied or even visited by foreigners.

The advantage of recalling and exposing past blunders is to avoid their repetition. Blind trust in Stalin, so widely recommended during the war years, has cost the civilized world dearly. The most important lesson to be drawn from the painful experience of the past is the complete worthlessness of Soviet words, however solemnly embodied in treaties and international agreements. Only very positive and definite Soviet deeds, such as retreat from the territories which have been directly or indirectly annexed to the huge communist empire, can give any genuine cause for satisfaction.

Heady Question

Sister was explaining the life and martyrdom of St. John the Baptist. She ended by saying, "He was beheaded but now he enjoys eternal bliss and wears a martyr's crown."

"Where does he wear it?" asked Johnny.—**Mission.**

Our Tie-up With Purgatory

The priest and the faithful departed

Rt. Rev. Wm. Schaefers

THE death of our Saviour on the cross marked the hour for unlocking the doors of two worlds: heaven and purgatory (there had always been entrance to purgatory, but exit was not possible). Who turned the keys? The divine Emancipator Himself.

The Saviour's flogged and bloody Body on the cross was still warm when He descended into Limbo to free the souls of the just imprisoned there—for how long? No one knows. And Jesus Himself escorted these souls—how many? no one knows —to heaven.

Meanwhile, the face of the earth was renewed. By virtue of His crucifixion, fallen man was restored to the high estate from which he had been tumbled the hour the rebellion in the garden of Paradise got under way.

The death on the cross was the greatest refresher accorded man in all history. For because of it man could once more raise his eyes to the stars above and say to himself, "By dying for me, the beautiful Christ regained for me the right to be a child of God and an heir to heaven." And until the end of time, man will always be able to share in the fruits of the Redemption. Should our world last for one million more years, every man born during the course of the ten thousand centuries would have the same even chance to gain heaven that we have in our day. The merits which the Son of God gained for man by dying for him can never be exhausted. The sacrifice on Calvary was infinite. The atonement was utterly complete.

After the last day and the Last Judgment it will be all over with so far as the earth and purgatory are concerned. For then there will be only two worlds: heaven and hell. There will no longer be any reason for purgatory. Because on the day of the Last Judgment "the Son of Man shall come in the glory of His Father with His angels, and then He will render to *every* man according to his works." The good will be admitted into heaven, the wicked will be cast into hell.

Static Population Figures

And after the Last Judgment the population of the two worlds will remain the same forever more. If then the population of heaven is, let us say, 100 billion, the time will never come when it will be 100,000,000,001 or 99,-

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Monsignor Schaefers edits The Advance Register of Wichita.

999,999,999. A static population. Not another soul will enter heaven, neither will a single soul depart from there. The 100 billion will enjoy total happiness for endless time.

And if then the population of hell is, let us say, one billion, the time will never come when it will be 1,000,000,001 or 999,-999,999. A static population. Not another soul will enter hell, neither will a single soul depart from there. The one billion damned souls will suffer total torture for endless time.

It rather startles us to set down in cold print the fact that in one respect hell and heaven are alike. Both these worlds are everlasting. But there the likeness ends. Also, it is a sobering thought to realize that if we do not make heaven this one time, we will never make it.

Heaven, the world triumphant, the world of angels; purgatory, the world suffering, the world of prisoners; earth, the world militant, the world of pilgrims; and hell, the world damned, the world of devils. And we priests are in close and constant touch with three of the four worlds; with hell, we have nothing to do.

The Alter Christus — you and I, dear Fathers, are in close touch with heaven. How close? Very much closer than any layman. For when offering up the Holy Mass we bring Christ down upon the altar. And each time we do this, angels flock around us, naturally. They want to be present at the sublime act which perpetuates the sacrifice that opened the gates of heaven to them. They want to adore their Saviour.

The Mass—A Link Between Worlds

Suspended between heaven and earth on the hill of Calvary, the Saviour brought these worlds together again. Through the Mass, they are kept together. And this is the way it must be, the way it will be, until the end of time.

In our sermons we tell the faithful that the Mass is the way to heaven. We tell them that in the divine plan for man's salvation, the Mass is indispensable. The word "indispensable" is meaningful, indeed, yet it falls short of telling the story.

The story may be told more graphically by saying that the day holy Mass ceases to be offered up, that day the world will come to an end. The last Mass, the last day. Unless our Blessed Lord were to establish a dispensation different from the present one, He would not want (no irreverence is meant) to let the world stay on without the Mass; because with the sacrifice of the cross no longer perpetuated, man could no longer share in the fruits of the Redemption.

(Here I had better throw in the parenthetical remark that I am not unmindful of the excellency of the seven sacraments. I understand perfectly well that they are prodigious in their pow-

er to give grace. However, they are so wholly a part of that whirlpool of grace of which the divine sacrifice of the Mass is the wellspring, that I simply could not imagine a Massless world having the sacraments.)

The Climate of Purgatory

And there is purgatory, the prison where saved souls must remain until they have served the sentence passed upon them by the benign Judge. It may be one year or one hundred years that a particular soul must suffer because of sins committed while on earth.

Perhaps the sins were committed thoughtlessly, unthinkingly, or unconcernedly—as if sin were of no grave consequence. Besides, the sacrament of penance was always available! With such a soul it might very well have been a case of "just so I get into purgatory"—as if the sufferings in that world amount to no more than such aches and disappointments as come naturally to a soul whose entry into heaven is held up for the time being.

Some of us priests like to hear ourselves say that purgatory is the vestibule to heaven. Imprisonment in a vestibule like that cannot be a period of suffering! Why, it is just a place of impatient waiting — for a little while, until the divine Jailer comes to unlock the door and take us to heaven.

Some of us have closed our eyes to the revealed truth for so long that we have actually come to believe that "purgatory can't be that bad"—an expression heard frequently.

There are others who, while believing that the sufferings in purgatory are frightful, have somehow managed to convince themselves that when their time comes and they must enter that world, they will have the courage and stamina to take its sufferings in good stride.

But tell me, what reason have we to think that once we are in purgatory things will be different with us, that then we will not dread suffering nearly so much as we dread it in this life?

As a matter of fact, the contrary will be true. Because the realization that if we had loved God a whole lot more and sinned a great deal less we might not have had to spend even a single day in purgatory, will make it all the harder for us—oh, very, very much harder—to endure its sufferings.

A Thousand Regrets

Then, too, we will regret that while on earth we by-passed a thousand opportunities for gaining indulgences. We could have shortened the sentence we must serve, but we did not. This was downright stupid of us. We were slothful, complacent. My, the regrets we will have! Such mental anguish added to the other sufferings meted out to the souls in purgatory makes it a world of stark sufferings.

Reflections on purgatory such as these should occupy our

priestly minds frequently. They will make us get rid of the notion, if we harbor such a notion, that the sufferings in purgatory are really not sufferings. They will also animate us to become more Christ-like in our charity towards the poor souls. Then, too, such reflections cannot help but make us appreciate more fully the tie-up we enjoy with purgatory because of our priestly powers.

We Can Do More . . .

The layman can beseech the good Lord to accept his prayers and good works in favor of the poor souls and shorten their days of suffering. By gaining a Plenary indulgence, he can even win the real release of a soul, or souls.

But it stands to reason that a priest can do more for the poor souls than the layman can. You see, the priest is the ambassador of the King of kings and, consequently, he shares in some of the authority the divine King has over purgatory.

At the altar, the priest is co-offerer with Christ; may we also say that he is co-jailer with Christ, the keeper of the keys to purgatory? I should like to think that our priestly power to absolve is not restricted to freeing souls from sin in the confessional but that it reaches out much farther—to freeing souls from purgatory.

Yes, co-jailer with Christ. (Is this heresy?) I am trying to find language that will excite us priests to a deeper and fuller consciousness of the close union we have with purgatory as a consequence of our priestly powers.

We are sure the poor souls love us. They are aware of the pull we have with our Lord. They know He is not likely to turn us down at the altar; that is, provided we are the kind of a priest we ought to be.

War On Venial Sin

The first requirement for making any progress towards holiness is a firm determination and persevering effort to avoid, to the best of our ability, all deliberate venial sin. As holiness, in the last analysis, is nothing else but the perfect love of God, it is only reasonable that one who has this love in his heart will not go on, knowingly and willfully, doing what is offensive and insulting to God, no matter how small and trifling the wrong thing may be. The love of God and deliberate sin are antagonistic and irreconcilable. One who maintains that he loves God with his whole mind and heart and strength, yet does not hesitate to commit "little" sins, is either a liar or has an entirely wrong idea of the nature of holiness.—**Contributed.**

The Heresy of Works

St. Bernard called them "those damned occupations"

Bruno Hagspiel, S.V.D.

"RUSH!" "Hurry up!" Everyone is familiar with such and similar typically American slogans, all expressing more or less the modern hustle-and-bustle spirit in all phases of life and activity.

Unfortunately, we find that it is also too often the driving power in the work for God and for our fellow men (their material and spiritual welfare and uplift) —that tendency towards external achievements and accomplishments which the amiable St. Francis de Sales styled "overeagerness"; thinking, as these people do, more of the work which they (all of them: priests, religious, and lay people) are doing than of God for Whom they really should do the work assigned to them.

Men of deep understanding who stand on the watchtower and well know the conditions and needs of our times, have during the last few decades repeatedly voiced the fear that at the present too many in all walks of life tend towards activism or the "heresy of hyperactivity."

The expression originated with Cardinal Mermillod and was later repeated with emphasis by Cardinal Mercier in his splendid books on the spiritual life for priests. The very same thought often returns in a number of official documents of the popes in the last sixty years, e.g. Pope Leo XIII writing to the American Hierarchy in 1899; Pope Pius X in his great pastoral letter addressed to the clergy of the world; Pope Pius XI in his very first encyclical published in 1922, and of late in "Menti nostrae" of Pope Pius XII.

The purpose is to brand the inclination which loses itself so much in externals, in the exterior works (e.g. overstressing the importance of human efforts and material means in the work for God and for the Church, especially through committees and congresses, societies, associations, and other organizations of every kind), and is so satisfied with these that but little interest and still less strength and time are left for fostering contact with God in prayer and in the cultivation of all the other phases of the spiritual life.

Such people — often publicly known as the best and most zealous specimens of mankind— work feverishly and grant themselves no rest day and night. Seeing them in their ceaseless

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activity, one is tempted to say: "Oh, good God in Heaven, how badly off you would be if you did not have these tireless workers!"

The Words of St. Thomas

The principle with which to view and estimate such one-sided and imprudent zeal, is given by St. Thomas (II. II, qu. 182a. 2 ad 3) in these beautiful and deeply true words:

"Among all the possessions of men there is none in which the Lord God is so interested and none which he prefers as an offering to Him, as the human soul itself. But if one wishes to meet this desire of God, one must first of all offer Him one's own soul, i.e. keep in close contact with Him and seek nothing else but Him, and not until then think of being helpful to others and leading others to Him."

Our Lord surely yearns to have more laborers, more zealous workers in His vineyard, but He can approve of and bless their exterior activities only if they think more of the *Ora* than they do of the *Labora,* always give preference to the former by preserving a sinless heart, by walking constantly in the presence of God, by seeking in their labors not so much their own satisfaction and gratification, but rather the glory and pleasure of God.

Else all their activities will, as St. Augustine expresses it (In Ps. 31, n. 4), show the expenditure of a large amount of energy at a swift tempo, but not on the right track *("Magnae vires et cursus celerrimus, sed praeter viam").*

And the words of our Lord will be the final verdict for those poor tireless hustlers: "What does it profit a man, if he gain the whole world, yet suffer the loss of his own soul!" (Matthew XVI, 26).

Great St. Paul had the right idea in the practice of his apostolic calling. As much as he was a man of action and labored more than all the others (I Cor. 15, 10), it was perfectly clear to him that God's blessing on his apostolic efforts could be expected only from a personal intimate relationship to the Divine Master. Therefore Christ is his one and all; His Holy Name is always in his mouth—see for instance the first chapter of his First Epistle to the Corinthians where in the first ten verses he mentions the sweet name of Jesus not less than nine times!

As all things, he says (Col. 1, 17), owe their being to the Eternal Word, without Which nothing was made of all that exists, and since all grace is given us only through Him, so all things stand and fall according to our spiritual relationship to Him.

If this spiritual center of gravity is disturbed by considering something else, i.e. human efforts and material means, of greater importance in any phase of "Catholic Action," there can be no question of a true blessing

on the work, and sooner or later there will be an inevitable collapse.

The Judgment of St. Bernard

St. Bernard, the most contemplative and at the same time the most active man of his century, was, like St. Paul, convinced of the truth that "unless the Lord built the house, they labor in vain that build it" (Ps. CXXVI, 1).

One of his monks became pope, known by the name of Eugene III. How St. Bernard worried about the pope's salvation—for in the midst of his solicitude and occupations for others he might be liable to forget his own soul.

And thus St. Bernard wrote for him a treatise *("De consideratione")* on the necessity of cultivating above all the spirit of prayer, that he should never allow himself to be submerged in his work for others nor to be literally spent by it.

It is almost unbelievable what strong words St. Bernard uses in that treatise. One quotation will suffice:

Those *damned* (accursed) occupations of yours will eventually bring you to hard-heartedness i.e. they will close you inwardly against the Lord God and make you incapable of being influenced by His grace, if you continue to give yourself entirely to them, without granting a good part of your time and interest to your own soul's welfare!"

What were those "damned occupations" that were made the occasion of such severe reprimands to a pope as holy as Blessed Eugene III and against which he was warned so severely by St. Bernard? They were the occupations of his holy vocation, the sacred duties imposed on him by the government of the Church, duties so exalted and so sacred that anything more sacred can scarcely be imagined.

And yet, even they are apt to become "*damned* occupations" if they harm the interior life of a person who devotes himself to them in excess.

A Lesson For Us

What a lesson for us! Look at all the splendid organizations in the Church of God—societies, sodalities, councils, clubs, confraternities, conventions, and what not! Think of all the good will and the great zeal shown by able and well-disposed workers as perhaps never before, and think also of the wonderful system and the business methods displayed in all enterprises for God and the Church in every diocese and religious community throughout the land!

Yet why is it that apparently the results do not compare at all with the efforts and endeavors made? Are we not perhaps too much "slaves of work," victims of activism (the "heresy of hyperactivity"), thinking and making too much of our personal efforts and of the variety of material means (especially the proverbial "all-mighty dollar") and

too little of God's own part in our work, and therefore losing sight of the necessity of cultivating the spirit of prayer?

Is it not to be feared that too many of us in our "Catholic Action" (so often misunderstood!) are neglecting the one great means of the cause of God: close contact with Him by living sinless lives, cultivating the interior life, and practicing insistent, appealing, heartfelt prayer that never fails to touch the Heart of God and to insure lasting success?

Heretical Confessors

In conclusion one more important practical "tip": Experience shows that priests — pastors especially—are often coaxing their teaching Sisters into parish activities which they cannot perform unless they give up some or a number of their prescribed spiritual exercises regularly or at least frequently (nobody will mind an occasional exception of course!).

Again, there are Sisters elsewhere, e.g. in hospitals, etc., overburdened to such an extent that they find it impossible to attend to their prescribed spiritual exercises most of the time.

In such and similar cases priests (even confessors!) will unctiously console them saying: "Sister, why do you worry! Attend to your work, forget your meditation and double examen of conscience and all the rest of what your so-called holy rule prescribes—it's all so simple: Your work takes the place of prayer and of any or all of your spiritual exercises . . ." How many such priests, I wonder, are aware that they are thus preaching heresy!

As a principle a statement of that kind is actually heresy pure and simple. It is bad enough if the individual priest himself is in his own life of activism living a life of heresy and spiritual degeneracy, but it is unpardonable if he, who should know better, is a blind leader for Religious who, following his advice, will gradually lose contact with God. Thus sooner or later they will become spiritually bankrupt and, unhappy in the innermost of their heart, will eventually either quit or become lifelong causes of disedification or scandal wherever they are.

Real Savages

Archbishop Ryan, late of Philadelphia, once asked Father De Smet, the Jesuit apostle of the American Indians, how he managed to live so long and so happily among savages.

"Savages!" exclaimed the old missionary. "The only savages I have met in this country I have met in New York and in St. Louis, where live the civilized savages who have received and rejected Christianity."—**Family Digest.**

Instructions By Mail

Putting the mailman to work for Our Lord

Bonaventure Fitzgerald, O.F.M.Cap.

IT is true beyond question that "the children of this world are wiser in their generation than the children of light." But that does not condemn the children of light to a stagnant existence, forbidding us to take appropriate lessons from the disciples of mammon.

The fact is we have learned a lot from our materialistic brethren. We have borrowed many of their techniques for selling gadgets and adapted them to the work of Christ.

I would observe only that we always seem to be about ten years behind; that is, there seems to be a time-lag of about ten years between the development of a new sales technique and its exploitation in the cause of Christ. Let us hope that in the future we'll be able to trim down that interval—but we have made astounding progress in the past few years.

A churchman, say, of the year 1900—even 1925—if he could be set on the American scene of our day would certainly rock back on his heels and blink his eyes.

He would hear the Gospel of Christ preached in practically every home of the country by means of the radio, families gathered on their knees before the loudspeaker reciting the rosary. If he picked up his evening paper or a current magazine, he could hardly escape a two-column textual ad explaining some phase of Catholic belief or practice. He might see a Pontifical Mass on television. If he clambered onto a bus, he might find a little pamphlet "accidentally" left on the seat, discussing infallibility or the Bible from the Catholic point of view. Looking out of the bus window, his eye might be caught by a billboard advertising an instruction course in Christian doctrine. I believe I can safely say that of these techniques, only the pamphlet was known as recently as 1925.

The development of the correspondence course came as a logical, if tardy, development of all the several means of publicizing the Catholic message.

Putting the Mailman to Work

The idea of putting the mailman to work for Christ, however, is not new. Bishop Noll, for instance, started that work in 1912 when he mailed out the first issue of OUR SUNDAY VISITOR. The correspondence committee of the Narberth Movement began mailing out apologetic leaflets to a selected list in 1928—a practice that rapidly spread

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As every well-informed priest must know by now, Father Bonaventure is the Catholic Information Society of New York—and vice versa.

throughout the country until it culminated in the insertion of Catholic messages in the daily papers.

The pamphlet was next taken over (notably by the Catholic Information Society) and streamlined, cut down in size and content, put out in bright colors at a price low enough to procure mass distribution.

But still the main objective was to "improve the climate," to dispel bigotry, to build up tolerance and a better understanding of the Church. In the meantime, another generation was growing up—one that knew little of the Smith-Hoover campaign, one that had never seen a klansman in full regalia. These people wanted something bolder than a mere effort to improve the climate. They wanted something more definite. While their seniors counseled "Patience, patience," these kept crying out "How long, O Lord, how long!"

In St. Louis, the Vincentian, Father Lester J. Fallon, had conceived and put into practice the idea of instructing converts by mail. His textbook was—and still is—the classic "Father Smith Instructs Jackson," which he revised in collaboration with its author, Bishop Noll.

To publicize the course, Father Fallon depended on notices in OUR SUNDAY VISITOR, occasional articles in Catholic periodicals, and, most of all, on inserts in paid space arranged at first sporadically by local Knights of Columbus councils, but in recent years taken up on a nationwide basis by the national council of that estimable fraternity.

Father Fallon's Method

In those advertisements, if I might call them such, Father Fallon never came out flatfoot, peddling his correspondence course. His idea was first of all to establish a personal contact, to focus and concentrate interest in the reader until the reader felt impelled to mail a postal card requesting whatever giveaway had been featured in the ad. (All the ads promise a pamphlet on a special subject to those writing in.) Once Father Fallon had the name and address, with the obvious expression of interest, it was easy to go ahead.

As we all know, Father Fallon's success has been phenomenal. He made hay especially during World War II when circumstances favored his apostolate—millions of boys concentrated in camps and barracks, away from possibly bigoted home circles, meeting Catholics for the first time, giving serious thought to eternity into which they might soon be plunged, lonesome, with a certain amount of unplanned leisure at their disposal. Add to that the factor of overworked chaplains, and you can see how Father Fallon managed to keep himself occupied.

At the Catholic Information Society in New York, we came into the correspondence field late and, we might say, almost by a lucky accident.

Our principal field for years has been the apologetic pamphlet. We have distributed literally millions of them, advertising by direct mail to the priests of the country. We got sick and tired shrugging our shoulders by way of answering the question "What results have you had?"

Attaching A "String" to the Pamphlets

Frankly, we never knew—and, of course, no one was more curious than we were. Undoubtedly, many of those who read our pamphlets wanted more information, and we were certain that we were influencing many toward conversion and final baptism, but there was no way of knowing who they were or where they were—until a year ago.

Then we hit on the bright idea of attaching a "string" to one of our pamphlets by way of testing its influence. The string, of course, is the now familiar detachable post-free, business-reply card serving as the back cover of a title, offering a free and complete course of instruction by mail in the Catholic religion.

At that time we had no course of our own, but we had talked our project over with Father Fallon and he had graciously offered to accommodate whatever prospects we might catch.

The results were overwhelming. Within twelve weeks, as a result of our first drive, we had received 711 applications for instructions. The following are typical of the letters received:

"This is to let you know that I am a non-Catholic. Please enroll me in your free instruction course. My wife and two boys are Catholics and I would like to be one also. I always go to Church with them."

"I would appreciate it if you would kindly send me your instruction course. I married a Catholic and want to learn his religion so that I can join his Church. When our children are old enough they shall go too. I really am very interested because I want to bring up my children in the way I promised to."

"Please send me information as to how I may learn more about the Catholic Faith. I am a non-Catholic but I have attended Mass every Sunday for a year. I feel the Church has more to offer me than I realize. I shall appreciate an answer."

The C.I.S. Correspondence Course

We realized that we had tapped a gusher and could no longer impose on good Father Fallon. So we decided to organize our own course of instruction. But with a difference.

We decided to stick to the catechism—in fact, to use the catechism itself. With the permission of the National Office of the Confraternity, we went to work on their No. 3 catechism. We gave our instructions to Father Ginder in Pittsburgh, telling him to keep things as simple as possible.

Do you remember the story of the old teacher, asked about the secret of her success? "First,"

she said, "I explain what I'm going to tell them. Then I tell them. Then I tell them what I told them."

Well—that's just how we worked it out. First a preview, going over all the matter. Then the essential matter from the catechism with the questions and answers set off in a box. Then a review, going over all the matter again. Father Ginder wrote the previews and reviews, aiming, as he said, at the mentality of a twelve-year-old child.

The whole project is broken down into seven units. It comes to around 150 pages and costs us about a dollar to print—although, of course, we supply it free to our converts. Each unit is accompanied by a test-sheet made up of about a hundred t r u e-f a l s e, multiple-selection, and fill-in exercises. We send out only one unit at a time and we urge the student to study it at least six weeks before returning it to us for grading. We urge him to take more time if he wants to, but if we don't hear from him within eight weeks we send him a follow-up letter.

What Type Applies For Instruction?

What type of person would apply for a correspondence course in Christian doctrine? You'd think it would be the timid type, afraid to face a priest; or perhaps the less educated person.

But we have found otherwise. We've run into every type, from the intellectual to the all but illiterate; solidly Protestant families have come over *en bloc;* we have instructed Protestant partners to mixed marriages; backslide Catholics; Masons; Jews; Negroes—every kind that could conceiveably be caught in the net of Peter. And they hail from fourteen different countries including the United States and Alaska.

I said that we contact the catechumen if he doesn't report back within eight weeks of receiving a particular unit. Listen to the spirit of sincerity, honesty, and sacrifice evidenced in these particular replies—which again are typical of hundreds that we receive:

"I am sorry for not having sent in my test sheets before now, but to be honest I just haven't been feeling well enough even for that. Until last week my room-mate was very ill, and it exhausted me both emotionally and physically. Now I am pulling myself together again, so to speak, and shall forward my test sheets the early part of next week. I just want a few more days to go over the last chapter more thoroughly—please do not misunderstand my delinquency for lack of interest, as I have found the course extremely enlightening and helpful. Thank you very much for your kind consideration, and especially for your prayers. I am much in need of them."

"I have been so busy that I have not had the time to study with my whole heart and mind

as I should. I thought it only fair to write and tell you so that you may not think I have given up . . . I am taking care of my mother who is bedridden and totally helpless. I am on call twenty-four hours a day, and it seems I just cannot concentrate as I should. Every time I begin to read I fall asleep . . . As soon as my mind clears up a bit I shall get down to study and send a report to you . . . Thank you for being so prompt in reminding me of my tardiness."

And listen to this one:

"I received your letter asking me about the test sheets to my course. Father, I am very sorry to have to tell you that they were lost in our drive back to the 38th Parallel toward North Korea. I would like very much to have you send me another set of questions. I think the course is wonderful and I want to finish it as soon as possible."

I love these letters from our correspondents. Best of all are the letters of appreciation written after baptism. That's our only reward in the natural order —not much, to be sure, but it gives us the encouragement to keep going.

Serious?—Or Just Nosey?

Are all our subscribers really serious or are some of them just "nosey"? Although we do get a certain response from the merely frivolous, most of the cards and letters are returned by earnest truth seekers. It might be apt here to recall Our Lord's parable of the seed falling on the rock, along the roadside, among the weeds, and on good ground. We have approximately the same experience.

It is our constant hope that curiosity will deepen into persevering interest. We do try to shake out the frivolous before actual enrollment. This we do by having all applicants "confirm" their request. We give them a special form to be filled in and returned to us. If a person is not in earnest, we do not hear from him, but his address in our files affords us an opportunity to send him an occasional follow-up in the form of an interesting and provocative pamphlet. We have found that this system often brings about a change of heart.

Does anyone ever "flunk" the course? In that matter we exercise the greatest discretion. I personally do not believe a convert should be required to reel off the seven gifts of the Holy Ghost or the twelve fruits of the Spirit as a prerequisite for baptism. Our paper work is handled by thoroughly trained and trusted employees under the supervision of a priest; and as long as the catechumen can show "A" for effort and as long as he knows at least those truths necessary *necessitate et medii et praecepti* I don't think Our Lord would want us to keep him from baptism.

Actually, those who have completed the course thus far have attained an average of better

than 90 percent. Remember, too, that the final decision regarding the worthiness of the candidate is left to the local parish priest. Supplied with a letter of introduction the candidate is instructed to take along the entire course so that the priest may be able to judge his fitness for reception — supplementing the instruction on particular points if, in his judgment, he thinks it necessary.

How To Make Contacts

Our big problem is that of making non-Catholic contacts. We have several impelling little booklets which we are now trying to educate individuals and groups to "plant" in 'phone booths, railroad stations, bus seats, and other strategic spots where they can be picked up by non-Catholics with a minimum of embarrassment.

Local groups are being encouraged to sponsor more and more public bookracks.

Thanks to the generosity of one princely benefactor, the Catholic Information Society has been able to lease hundreds of bill-boards across the country for a color display advertising our instruction course. Other interested apostles are financing display and classified ads in both newspapers and magazines, giving our address as a source of further information about the Faith. I don't know whether or not you've noticed it, but such an ad has been appearing for months in *The Saturday Review of Literature.*

It's a great work and I earnestly commend it to your cooperation and prayers. I think I can best close by reverting to a question asked earlier: "What results have you had?"

Well, as of this writing, we have precisely 3,019 catechumens under instruction.

All-American Padre

"In 1940, Grantland Rice picked George Kerr, guard on Frank Leahy's unbeaten Boston College eleven, as the 'Scholar Athlete of the Year.' Both the United Press and the Associated Press named him on their All-American Teams. Today, Guard Kerr is Father Kerr of the Boston Archdiocese. He's director of the Norfolk Deanery of the Catholic Youth Organization and a curate at St. Mary's Church, Dedham, Massachusetts." — Francis Kelly in the San Francisco Monitor.

If any vicious purpose or motive enters into our actions, they are sinful. A pure intention, therefore, is the soul of our actions, giving them life and making them pleasing to God. —St. Alphonsus.

Code and Cult

St. Patrick's Seminary
Menlo Park, California

P. J. Lydon, S.T.D.

MAY a pastor or principal in a parish school demand that the children who did not receive Holy Communion yesterday or all week stand up in class?

Pressure should not be used, as the S. C. of the Sacraments on Dec. 8, 1938 declared. Frequent Communion may, of course, be recommended under the canonical conditions, but it should be explained that there is no obligation (Can. 863). If young people in Catholic institutions receive frequently, opportunity for confession on week mornings should be given.

Religious in convents need not approach the Holy Table in the order of seniority, etc. The constitutions requiring this ought to be corrected. General Communion in convents on certain feasts is not obligatory, even if the constitutions say the opposite.

When a person in a last will leaves a sum of money for Masses, saying nothing about High or Low Masses, may we interpret the will to mean High Masses? If the testator left money for Masses not designating the number, may we understand this to mean two dollars for each Mass?

The S. C. of the Council on June 15, 1928, replied in the negative to both questions "unless peculiar circumstances seem to advise the contrary; in which case recourse should be had for proper interpretation of the mind of the testator, to this Sacred Congregation" (Bouscaren, Digest, II, pp. 206, 7). This decision is contrary to some American opinions. The Bishop may by law require that all Low Mass intentions left in a will be two dollars (Can. 831). This law should be made known as all laws, of course, should be.

"Foundation Masses" must be approved by the Bishop and he can designate the amount (Cans. 1545 ff). "Perpetual Foundations" are generally not accepted in this country since we cannot know the value of money in the future (Bouscaren-Ellis, p. 781). In "foundations" the interest satisfies the obligation; but how much interest can we expect in 1970, 1980, and so on?

May a pastor recommend to his boys "a pugilist career"?

I would say no, according to the general teaching of moralists because of the grave dangers. "Prize-fighting" too often has fatal results. C. Y. O. bouts do not belong to this category (Theological Studies, September, 1951).

What pastor is obliged to attend to the dying for Viaticum and Extreme Unction?

The pastor or delegate of the

parish within which the sick person is, regardless of whether he is a parishioner or not (Cans. 848, 938). The parish clergy are obliged in justice, and outside priests, in charity.

Is a priest who is named prosynodal judge to be called "Very Reverend"?

The Code does not settle this point. But The Jurist in Washington, D.C., gives the title "Very Reverend." Rectors of seminaries, Chancellors, Deans, Consultors are generally granted this title. A Vicar General who is not made a Monsignor in fact is given the title "Very Reverend."

If I have a faculty to bless beads for various indulgences, must I make several Signs of the Cross over them?

One Sign is sufficient according to Roman answers.

If we have a case of two doubtfully baptized non-Catholics who are married and divorced may the Bishop allow the convert to marry again? The doubt is insoluble.

No, he may not (Holy Office, June 10, 1937). The marriage is probably sacramental and generally consummated, and the Church cannot dissolve a valid sacramental and consummated marriage (Can. 1118).

Rome gave an answer on baptism in five American sects and the effect on marriages. This is grave, but I saw nothing on it in the magazines.

On December 28, 1949, the Holy Office decreed that the presumption is *per se* in favor of the validity of baptism in judging marriage causes in the sects —Baptists, Methodists, Presbyterians, Congregationalists, and Disciples of Christ. This decision is contrary to some American views. In spite of disbelief in original sin or in supernatural effect, the baptism is valid if the minister uses the proper matter and form and has the general intention of doing what Christians do.

For example, two baptized Congregationalists validly marry and are divorced. We may not allow remarriage to one of them by using Canon 1127. It is probably sacramental and, as supposed, consummated. The Church must play safe (Can. 1118).

There is an authoritative article on this in the Ecclesiastical Review, April, 1950, pp. 257 ff., by a Consultor of the Holy Office, Rev. Dr. Beste. No Chancery should disregard this decree of the Holy Office. To do so would be "revolutionary," as Dr. Beste says. See THE PRIEST, September, 1950, pp. 690, 691.

Is there an obligation to have a veil on the tabernacle, and is it grave?

Yes, there is an obligation, but I do not find the authors saying whether it is grave or not. It should cover the entire tabernacle where this is possible. Some tabernacles will not permit complete covering. The obligation exists even if the door is

ornamented (Collins, pp. 96-97).

NOTE: In the September issue on page 692 under "Are prayers . . ." the text should read: "No, prayers required in this case," etc. In the same answer after the words "reciting the proper prayers," the text should read, "the rest remaining in the pews."

Interview With Durante

The Catholic Monitor, the parish organ of St. Ann's Church in Hoboken, N. J., carried an account in their May issue of an interview with Jimmy Durante.

It was hard to get the interview until the parish representatives explained that they wanted it as a tie-in on an article they were writing in regard to the parish Minstrel Show.

That opened Jimmy up. "Why didn't you say it was a church paper?" From this point on the interview took on the nature of a soliloquy.

"So the cast is mostly kids? Great! It's great to see someone take interest in the kids—especially when it's the church and the priests . . . You tell them kids for me what a break they're getting. When I was a kid I lived in a real poor neighborhood. Nobody ever worried about us until we got into trouble. We had to get along ourselves—learn everything the hard way. And a lot of us learned the wrong things . . . Listen, there's too many screwballs and jerks in the world now trying to upset the works with crackpot ideas. It's time us guys got together and done something . . . You tell your pastor I think he's doing a terrific job, and I'd be there if I didn't have to go back to the West Coast."

Somehow the time had fled. He glanced at his watch and whistled. "Boy, have I really been gabbing." As he picked up the old fedora, Jimmy looked serious and apologized:

"I didn't even give you a chance to ask me any questions, did I? I guess you wanted me to be funny, huh? But on things like this I go all out. Remember now, tell those kids . . . the only way to learn is by listening to the older ones who have been through the mill. There ain't no better teachers in the world than their priests. If they listen to them they'll never go wrong. But ya gotta have faith in yourself and in other people."

He paused at the door and took off the battered hat; then he spoke softly: "But, first, ya gotta have faith in God." The Capuchins at St. Ann's wholeheartedly agree with Jimmy Durante.

Sermon Suggestions

November-December ✠ *J. F. Noll, D.D.*

Twenty-seventh Sunday After Pentecost

November 18, 1951

Joy In Religious Practice

IN the Epistle for this Sunday St. Paul teaches us some very important lessons, among which might be mentioned the following:

(1) St. Paul seems to be very happy with the response of his people to his entreaties and pleas. He actually thanks God that they are so good. He praises their faith, their labors for the cause of Christ, and their charity. Their faith was the source of their enduring hope to live forever in the glory of God as a fitting reward for their faithful service to Him and to their fellowmen, in God's name. So seemingly good were they that St. Paul thought they were already eligible for a reward eternal.

Unfortunately I cannot say as much for all of you. You have the same faith as the converted Thessalonians had, but only a small percentage of you have their charity, and even a smaller percentage labor openly for the promotion of the cause of Christ.

You, as well as your priests, are members of the Mystical Body of Christ, and you must win other members for it. If you truly appreciated your faith you would not need to be told to try harder to share it with others.

It is within the power of everyone of you to become "the elect of God," to live in the state of grace because you have access to the same Sacraments which those to whom St. Paul addressed his letter had. They evidently did not receive them only mechanically as many of you do, but approached them for the purpose of having their minds more enlightened, their wills more strengthened, and their zeal enkindled.

(2) St. Paul reminds those to whom he addresses himself that they become followers of Him "in much tribulation." They were converts to a faith which then was very unpopular; they and their ancestors for centuries had been pagans, and as Greeks were very proud of their ancestors and of the human culture which they possessed above all the other nations in the world. They were asked to embrace a religion founded by a Jew, and Whose name bore the shame of the crucifixion. Yet, given the grace of faith, they followed it and embraced Christ's religion.

Most of you received your religion without any "tribulation." You simply inherited it from Catholic parents, received it as a matter of

course, and still practice it too much as a matter of course. You attend Mass on Sunday, observe Friday abstinence and, for the most part, observe the serious laws of God, but more because of the fear of punishment than because you love God with your whole heart.

They, according to St. Paul, received their faith with "joy of the Holy Ghost," Who had inspired 3,000 Jews on the first Pentecost, to ask for Baptism, and inspired them later to sell most of their property and throw the proceeds into a common fund from which the poor and the afflicted were assisted.

Religion in which the heart participates cheerfully produces the happiness the saints enjoyed, no matter what might have been their worldly situation. They too experienced "the joy of the Holy Ghost," the joy resulting from actual union with the Holy Spirit, creating a foretaste of the bliss awaiting them in Heaven.

(3) Paul tells the Thessalonians that they had become "a pattern to all that believed" in Macedonia and in Achaia. How happy I would be if I could say that you members of this parish, are patterns to all the people in our community, a pattern which is so right, so appealing that all would want to copy. Paul says to his converts: "From you was spread abroad the word of the Lord not only in Macedonia and in Achaia, but also in every place, your faith, which is towards God, has gone forth, so that we need not speak anything."

Such was the intention of Christ in relation to His every follower. Each one was to live his faith according to the mind of Christ, then to be an Apostle to spread it elsewhere.

There are too few priests in any non-Catholic country to convert the whole country. There are too few priests in Catholic countries to have contacts with all the people. But the Catholic laity is sufficiently strong in most countries to leave a favorable impression on their neighbors, their social or business associates, and on the community at large to sell their faith to them. Bad Catholics do more harm to the Church than anything else possibly could do. When it is known that they profess to be Catholics and attend Mass regularly, they are often regarded as representative. Their bad example drives people farther away from the Church and, therefore, they are apostles of anti-Christ rather than Christ.

Speaking of the non-Catholics of the community St. Paul says: "They themselves relate to us what manner of entering in we had unto you, and how ye turned to God from idols to serve the living and true God."

When a number of non-Catholics see many of the community embrace the Catholic faith and become better citizens through it, the Catholic faith will spread and its influence will be felt even where there is a scarcity of priests. Every lay member is a member of the "body of Christ," and as a member of that body draws supernatural power from it in order that he may be a truly living member and also an active member in the Catholic Action field.

Conclusion: We are now approaching the end of the Ecclesiastical Year, and next Sunday will be reminded of the end of all things of this world when eternity will have its beginning. Where will you spend that eternity?

Last Sunday After Pentecost

November 25, 1951

From Earth To Heaven

TODAY is the last Sunday of the Ecclesiastical Year, in whose gospel is portrayed vividly by Christ the destruction of Jerusalem. Then will follow immediately the resuscitation of every person who ever lived, their division between the lost and the saved, and the pronouncement of their eternal fate by a Judge, Who, throughout man's earthly career, was all mercy, but who now may be guided only by the severest justice. The lesson is so important that the Church repeats it again the following Sunday—the first Sunday of the year. However judgement is only one of the four last things, remembrance of which will prevent sin. We, in keeping with our whole series, should like to contemplate the absorption of the Church Militant by the Church Triumphant in Heaven. That was the "last end," which God determined as the destiny of every human being.

(1) The joy in Heaven which good people love to contemplate is usually its least attraction. They think of a reunion with departed loved ones, of the complete absence there of all sorrow, suffering, poverty, and of their association with myriads of beautiful angels and great saints. They think of the happy reunion of their soul with their body which had undergone corruption, but which will rise, immortal, incorruptible, and glorious.

To pass an entire eternity amid such associations will, it is true, be a joy inconceivable. To live ineffably happy—and forever—is a natural yearning of an immortal being, and it will be completely realized in Heaven. But there is a far greater joy awaiting us in that Paradise of Delights, far greater happiness and glory, and it consists not only in "seeing God face to face," but in **possessing** Him — goodness and beauty and love infinite.

(2) Portray the grandeur of Heaven according to the wildest fancy of your imagination, and it will still be infinitely short of the reality. St. Paul had only a momentary glimpse at Heaven and he tells us that "no eye has seen, nor ear heard, neither has it entered into the heart of man what things God has prepared for them that love Him."

Theologians distinguish between the sight or **vision** of God, the **love** of God, and His **possession.** They teach that the intellect, the noblest faculty of the soul, is suddenly elevated by the light of glory, and enabled to see God as He is.

Compared to earth Heaven would be a place of inexpressible joy even without the vision of God, but without God it might be likened to life on earth without the sun, the source of light and warmth and beauty.

But the Beatific Vision is not confined to the mind. It must captivate the heart and elicit from it

all the love of which it is capable. It is "knowing God as He is" that evokes the love of the blessed.

The greatest happiness of the child of God in Heaven is produced by the combination of the vision of God and unlimited love of Him. It is this that is meant by **possession** of God.

(3) If St. Paul could not describe Heaven after having seen part of it, surely no one on earth, who has never had a peep into that land of eternal bliss, can describe it. But every reflecting person knows that Heaven is the masterpiece of an Architect of infinite wisdom and omnipotence; that He exerted, so to speak, all His power to make His own home beautiful not only as His own dwelling place, but as the "reward exceeding great," proffered to those who love Him "with their whole heart, their whole soul, their whole mind, and with all their strength."

The wise person recalls every day the fact that his birth on earth as a human being necessitated immortality; that he will live an eternal existence somewhere after his very short sojourn in this place of trial; that he would not be wise but rather a fool if he did not strive day after day to render better his chance for joy and bliss everlasting.

Riding over the highways you frequently see a sign which reads "Where will you spend eternity?" That is the import of the gospel lesson on this last Sunday of the Church year. You will spend that eternity either in Heaven or in Hell. It is within your power to decide which it will be.

Conclusion. Momentary pain is easy to bear, but what if you were told that your violent toothache were to last uninterruptedly forever? Your toothache is nothing compared to the pain inflicted, or even to the remorse you will suffer everlastingly if you lose your soul. Christ, Who came down from Heaven, asks "What does it profit a man if he gain the whole world and suffer the loss of his soul?" There would be wisdom in that question even if it had been asked by someone else. But if the Creator of the human soul tells us that one soul exceeds the entire world in value, then it does.

Since the degree of the joy and the bliss of Heaven will be dependent on what we merit here on earth; since not all will be "partakers of the divine nature" to the same extent, it behooves every one to follow the advice of St. Peter who writes: "Therefore, brethren, strive even more by good works to make your calling and election sure" (2 Peter I, 10).

First Sunday Of Advent

December 2, 1951

'Arise From Sleep'

IN the Epistle of this Sunday St. Paul, writing to the converts of Rome who were converted, for the most part, by St. Peter, reminds them of putting their new faith in practice, telling them that it is now time "to arise from sleep."

(1) That lesson is even more needed today when so many members of Christ's Church, even those

who have been enlisted as Christ's soldiers, are quite indifferent towards all religious practice not imposed on them by a precept of the Church. They are spiritually asleep nearly all the time, easy victims of the deceptions of the devil.

St. Paul reminded these converts that the night of the pagan darkness, in which they lived from their birth, is now past, and that the day is at hand of which they should take advantage, and make every hour of it profitable unto salvation. Since the darkness of night was past, they should, to use his words, "cast off the works of darkness, and put on the armour of light."

That the faults to which the people were addicted in those days were quite the same as those of which we of this twentieth century are guilty is clear from the ones he singles out. He tells the people "not to walk in rioting and drunkenness, not in chambering and impurities, not in contention and strife."

The drink evil has grown greatly in our country, and for alcoholic beverages people spend four times as much as they do for the support of all American churches and religious institutions. The latest report of J. Edgar Hoover points to the growth of sins against purity by the young, and of unfaithfulness and divorce among the married.

"Contention and strife" are too observable everywhere in the world to need any comment. They have become national sins.

It is a prevailing condition that is as disturbing as the refusal of people to use the remedy to correct it.

Develop these few thoughts:

(2) The Catholic Church is regarded by most non-Catholics as ultra-lenient towards the drinking evil, just as towards the gambling evil. But the fact is that the Catholic Church regards intemperance as one of the worst evils, producing poverty, causing numerous divorces, separation of children from parents.

But alcohol in itself is not an evil. Its moderate use cannot be sinful, even though total abstinence is a grand virtue. The Church recommends total abstinence, denounces intemperance, and says little about moderate drinking.

(3) It is the same way with much that is called gambling, and some which is covered by the law. The Catholic Church cannot teach that it is sinful for people to risk very small amounts of money in games of chance, or to play bingo for small prizes.

If the Catholic Church seems to suffer before the public because she does not assist reform movements started by some ministers, it is probably due to the fact that they do not point out that there are many greater evils—things which are evil in themselves not merely before the law of the State, which are completely condoned by reformers, such as birth control, remarriage after divorce, indecent literature. The Catholic Church would be sympathetic towards any effort to reform these things.

Our Church has started movements to correct these last menioned evils, but has never received any special support from other clergymen.

Conclusion: As to the protection of ourselves from the evils in the world about us, it must be remembered that Christ has equipped His Church with all the spiritual armour needed by any person to overcome "the works of dark-

ness," and grow in virtue and grace; all the armour needed to conquer the evil one. But too many of us do not wear this armour, and even when we wear it we do not use it. If we are soldiers of Christ, we should use it whenever the devil or the human temper furnishes the occasion. When we are not fighting for Christ, He Himself tells us we are against Him.

Second Sunday Of Advent

December 9, 1951

'One Mind And One Mouth'

WHAT St. Paul writes in today's Epistle was prompted by a dispute which started first in Jerusalem and continued for many years elsewhere. The Jewish converts on the one hand claimed that the Gentile converts should observe many Old Testament Ordinances. The Gentiles, on the other hand, thought that the Jews should not press those minor things. They were the ones who had good reason to make reparation for what their brethren did to Christ.

(1) St. Paul told the Jews that while Christ came "to confirm the promises made unto the Fathers," His religion was to be brought to the entire world, and He quotes a number of prophets of the Old Law who foretold how God would be glorified in the Gentile world, whose population, of course, was a hundred times larger than that of the Israelites alone. He tells both groups to get together; that now all belong to the same religion and they should "with one mind and one mouth glorify God and the Father of our Lord Jesus Christ."

Some Thoughts To Develop:

(2) He told the people that they should receive Christ as He had received them.

We have a similar situation in the world today. Catholic Christians number 150,000,000 more than all Protestant Christians taken together. Yet the latter, the minority, are ever denouncing the majority, the older group, the universal group. They have separated from the parent body, and therefore, have been rebels, or to use their own words "protest-ants." If any explaining is to be done, it should be done by them instead of by the universal body to which their ancestors belonged for one thousand years.

(3) The Catholic Church urges them, as St. Paul did the Romans, "to get together," to come back to the Father's house which they left and to reflect on Christ's promises that His Church would have one fold and one shepherd.

The Church shows that Christ would be with it until the end of the world; that the Holy Spirit would ever be with it to guide it and keep it in truth; that there is no place in the plan of Christ for national churches.

Practically all Protestant religions became national and were imposed on unwilling people by civil rulers at the beginning. As time went on they could not agree among themselves and have divided into hundreds of sects.

Being aware that there should be no reunion between Catholics

and Protestants by compromising on the part of the Church, they insist that they remain what they are rather than accept the invitation of Christ's Vicar to return to the Church of their fathers.

Conclusion: Christ came into this world to bring joy to "all people," All were to be "one" in religion as the three divine Persons are one. Hence as we prepare for Christmas let us pray earnestly for the restoration of unity to all Christians and for the winning of the pagan and Jewish world to Christ.

Capuchin Lore

Long ago in the Capuchin Province of Tuscany, the Father Superior of Montughi was despondent. On inquiring the cause of this, the lay brother cook discovered that the Archduke Leopold had called him to his court and demanded the answer to three questions; otherwise the Capuchins would be suppressed.

"Send me in your place," begged the brother, "I will pray to San Felice and he will tell me the answers."

A few days later the cook appeared at Leopold's court. "You wanted to know how long it took for Christ to ascend into heaven. Well, I say it took 5 days, because He said He would send the Holy Spirit as soon as He'd get there, and, as you know the Spirit arrived 10 days from the Ascension." The Archduke gasped.

"As for the second question, I'd say you are worth 29 silver coins."

"Only 29 coins?" shouted Leopold. "Why I have great treasures and own many lands; yet you evaluate me at only a handful of coins?"

"Your Excellency," insisted the Capuchin, "our Blessed Lord was sold for 30 pieces of silver. Is it little then, to set down your worth to be a single coin less?"

The Archduke swallowed hard and admitted the second question to be satisfactorily answered. But his lips screwed up into a triumphant smile as he said, "All right, now give me the answer to the third question — of what am I thinking?"

"That is very simple," responded the Brother, "you are thinking that I am the Father Superior of the Capuchins; instead I am only the brother cook!" — The Clarion.

Book Reviews

This Is Spain
by Richard Pattee

Bruce Publishing Co., Milwaukee, pp. x-514, $7.00

IT has been a dozen years since the Spanish Civil War came to an end with the victory of Franco and the Nationalists. On the propaganda front, however, the battle still goes on with all its appeal to religious and ideological hatreds. The old antagonisms are little changed even if current necessity seems to dictate some sort of **rapprochement** with hated Spain on the part of such Spain-haters as the United States.

The ignorance about Spain is still little diminished. For that reason we can welcome the appearance of a work which contains in one volume more sound material on Spain, honestly documented, than any which has come from the presses since 1936. It is Richard Pattee's **This Is Spain.**

Pattee has better-than-average qualifications for the job. A trained historian, for his entire (adult) life, a student of Spanish history and culture, a man with a perfect grasp of the Spanish language and long personal contact with Spain and her people, he is a refreshing contrast to most of our "experts" on Spain. No single book on Spain now available to the English reader shows such complete and intimate knowledge of modern Spain, even if one may differ here and there with Pattee's conclusions.

This book is not a defense of Franco nor an apology for him. Pattee quite frankly considers him a dictator. He avoids the nonsense so often found in letters-to-the-editor from Catholic pens (sometimes those of priests) in which the writers apparently think that the Church and all the good of Spain must be defended by defending Franco and even exalting him. Nowhere does Pattee suggest that he considers Franco the real answer to Spain's problems. Like most of us, he is duly grateful to Franco for having saved Spain but can see no satisfactory alternative to him, at least for the time being. He is certainly not given to that heady nonsense which presumes that, the Civil War being over, Spain could somehow have rushed to the polls and come up with a perfect democratic government.

Pattee's own prescription for Spain is monarchy. He has only the dimmest view of a republic in Spain after two failures. The republic, he says, "did not work and there is no sign that it will ever work" (p. 492). This is not a new opinion and it is widely espoused by Catholic elements in Spain and elsewhere. This reviewer considers it mildly tragic that this is so. The fact that there are millions of Spaniards who are pro-republican today and not in sympathy with either the Church, the regime, or the proposed monarchy would suggest that the solution might not

be to discard the idea of a republic entirely but to work under proper Catholic auspices for its eventual retrial.

The Church Question Examined

On the Church question no one, with the possible exception of Peers, has presented the story in all its complexity as well as Pattee. Wisely he has given abundant background material for an understanding of the Church in modern Spain. The characteristics of the Church in Spain are often peculiarly Spanish and need to be grasped in that light. Here Pattee's book is particularly valuable. After reading this work it would be difficult for anyone with an open mind to cling to such dear clichés as the idea of a Spanish Church dominating modern Spanish governments or of a Spanish clergy wealthy and insensitive to the needs of the Spanish people.

At times the author probably makes out a better case for Spanish Catholicism than actually exists. This is an understandable reaction to the torrent of lies and misunderstandings which must bring constant nausea to one interested in the truth about Spain. In the main, however, he has kept the balance and has not closed his eyes to the facts. He faces up to the unpleasant truth that the working classes were weaned away from the Church by decades of anti-clerical, anti-Catholic and Marxist indoctrination and have not returned in any numbers to the Church despite the maximum efforts expended to bring them back.

There is a most lucid treatment of anti-clericalism which should serve as a useful guide for those who are constantly baffled by the sight of sometimes violent anti-clericalism in supposedly "Catholic countries," especially the Latin ones. Pattee takes up in turn such important questions as the degree to which the Franco regime is Catholic and the degree to which the Church in Spain supports the regime. The answer, as he shows, is not a clear cut one in either case. The regime has elements that are Catholic and elements distinctly at odds with Catholic thought. The bishops in some cases support the government, in other cases are cool or in at least mild opposition.

It would be impossible to comment on the great variety of matters considered in this book. Pattee has detailed treatment of the Falange, the economic and social problems of Spain, the difficult phenomena of regionalism and Spanish temperament, the Civil War and its causes, the current question of religious minorities, and the relations of Spain with the outside world. The last-named gives the author ample opportunity to document the hypocrisy and utter injustice with which the democratic nations have treated Spain on such issues as United Nations membership.

"The Real Spain"

With all the praise that must be heaped on this work, it does invite some criticism. One defect is shared with other writers on Spain. He tends to identify "the real Spain" with those elements which have remained Catholic. Is not this a bit of unreality that turns from the facts about modern Spain? The truth of the matter is that Spain cannot any long-

er be designated simply as "Catholic," even though the present government is sensitive to Spain's Catholic heritage.

It is as inaccurate to consider only the Catholic elements as "the real Spain" as it is to consider the assorted millions of Communists, Anarchists, Socialists, Atheists, Anti-clericals, et al., as the real Spain. The horrible cleavage in Spain is a fact. Otherwise there would not have been a Civil War.

Again, there is a tendency at times to do what other Catholics have done in similar cases—to try to answer an objection by pointing to a similar condition elsewhere. For example, while he has an excellent explanation of the problem of alleged persecution of Protestants in Spain, Pattee feels obliged to resort to the old **tu quoque** argument: "If the treatment of Protestants in Spain is to be deplored then I insist that the case of Catholics in Sweden ought to merit a word" (p. 377). Such a tactic is worse than worthless.

This reviewer wishes that more light had been thrown on Franco, the man. Practically nothing is said of him after the Civil War begins and the reader is left wondering "what sort of a man is this Franco?"

A final objection has nothing to do with the material contained in the book but with the price of the book. Seven dollars is plainly too much for a book that ought to be read and possessed by every serious Catholic interested in Spain, a book he can readily give to his non-Catholic friends. It is too valuable an addition to our literature on Spain to be put out of the reach of all except those who have RFC connections.—Robert J. Welch, School of Religion, University of Iowa.

Capital Outlook

Continued from page 814

had only two years of philosophy, was not given any degree and received no Orders, except tonsure.

* * *

ON CATHOLIC-PROTESTANT RELATIONSHIPS: The Christian Century has been publishing a series on American cities suggested for the new headquarters of the National Council of Churches. New York, Chicago, Cleveland and Columbus have already been analyzed from this standpoint and the August 29 issue examines the qualifications of Cincinnati. The following observation in the article will undoubtedly be of interest:

"Cincinnati is the only city surveyed in this series where Roman Catholic - Protestant relationships are improving. There is a reason for this. Protestant leaders have let it be known that they do not intend to stand idly by and watch their community being transformed into a plural society. They have made it clear to all concerned that they are prepared to go to court to prevent this, if necessary. The Roman Catholic Church knows they mean what they say. It might help the inferiority complex that some Protestant leaders seem to have developed over the past few years to live in a community where Protestantism is as vigorous as it is in Cincinnati."

* * *

ROMANITIS? The Living

Church, as an official organ of the Episcopalian church in the United States, has set itself up as a stern monitor of any religious thinking that might wander towards the frontier of Catholic ideals. In reviewing a new edition of George Salmon's "The Infallibility of the Church" Living Church notes that: "Both clergy and laity can profit from this writing. It is an excellent antidote to 'Romanitis.'"

* * *

THE NATION'S SYMPATHY: With the elaborate air of greeting a fellow rebel The Nation (banned from New York public school libraries) extended professional sympathy, somewhat ruefully to the Reader's Digest. The occasion? Because of the anti-Catholic bias exhibited in the Digest's glowing and flowery portrait of "Margaret Sanger; Mother of Planned Parenthood" it has been ordered withdrawn from the 113 diocesan schools of Green Bay.

* * *

THE CASE OF ANICETO SPARAGNA: An Italian ex-priest is reported as making speeches for the Church of Christ in Alabama. He is Aniceto Sparagna of Flushing, N.Y.

The facts about the man are that he is an ordained Franciscan who left his community in Italy without his superior's permission in September, 1948, and turned up in the Camden, N. J., diocese in January, 1949. Not knowing of this background, a pastor in Cam-

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den gave him permission to say Mass and preach occasionally, while he was ostensibly visiting his relatives in the city.

In May, 1949, American Franciscan authorities advised the Bishop of Camden that the man—known as Erasmus Sparagna in his religious life—was to be regarded as "an apostate from religious life" and thus was "suspended a divinis." The Bishop refused him permission to celebrate Mass in any parish of the diocese.

Some months later he returned to Camden and made it known that he was going to obtain permanent residence in the United States, following which he would acquire property in Camden and then give the Bishop the choice of accepting him into the diocese or having him open an independent church in the Italian neighborhood.

On January 5, 1950, Sparagna was granted a non-quota visa by the American consul in Havana. An investigation into the supporting documents showed that a letter from his Italian Provincial which he had used was a forgery. This resulted in his being scheduled for deportation; however, various Protestant groups appealed in his behalf, charging that the man was being persecuted by the Catholic Church. Telegrams, letters and phone calls from all over the United States were directed to the U.S. Immigration Service by these

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Capital Outlook

groups, and Sparagna was represented at a hearing on the case by an attorney for the 33rd Degree Masons.

Although the charges of Catholic persecution were proved to be unfounded, the decision for deportation was changed in February, 1951, to one in which he was found deportable but allowed to leave the United States voluntarily without a deportation warrant. This left him free to apply for readmission to the country. After he serves as a minister for the Church of Christ for two years, which is his apparent course of action, he is eligible for non-quota status.

Currente Calamo

Continued from page 808

of rational judgment, can the release of pupils for one hour a week, in order to obtain religious instruction outside the public school buildings, be a violation of the principle?"

It looks as though the danger of union between state and synagogue is quite as threatening as that of union between church and state!

We like the judgment handed down by the New York Court of Appeals in this matter:

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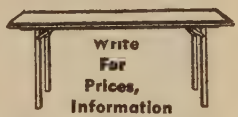

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FATHER T. C. SIEKMANN'S plea for "Unlikely Seminarians" published in our September issue stirred up a spate of comment. The writers of letters naturally preferred to remain anonymous. But two gentlemen submitted rebuttals, each so telling in its way, that we decided to publish both in this issue while the matter is still fresh in your mind.

Father Aidan, writer of the first, is twice a doctor and the author of a dissertation, published at the Catholic University. His thesis: "The Canonical Concept of a Vocation."

Father O'Brien, writer of the second, is a seminary professor of long experience, currently teaching at St. John's Seminary, San Antonio.

We trust these articles will help explain the (to us parish priests) often mysterious workings of seminary faculties, consoling us when the apple of our eye—to mix a metaphor—comes bouncing home, expelled from the seminary. They know what they're doing!

Special Priests' Retreats

THREE mid-week retreats for priests have been scheduled during the next eight months by the laymen's retreat houses of the Archdiocese of Los Angeles.

These retreats are intended primarily for military chaplains stationed in the area, and for visiting priests from other dioceses. All priests, however, will be welcome.

The first retreat will be held November 12 to 16, 1951, at Serra

Retreat, Malibu; the second February 4-8, 1952, at Mater Dolorosa Retreat, Sierra Madre, and the last April 28-May 1, at Manresa, Azusa.

More On TV

WE were recently bewailing the fact, citing an expert, that the Church in America seemed to be missing a great opportunity in not utilizing TV to the full.

Our recent plaint brought out a few letters by way of reply, one of which appears in our correspondence column.

We are more interested in passing on the information that His Eminence, Cardinal Spellman, has not missed the opportunity. Thanks to Bill Coleman's column in The Tablet we learned recently of the appointment of an Archdiocesan director of TV and Radio in New York. Father Edwin B. Broderick, the new appointee, will serve chiefly as coordinator of local and network facilities.

'Social Order'

SOCIAL ORDER, or did you know, is now available to the general public. It was issued first as a kind of house-organ for the Society of Jesus to deal with social questions, and has been in existence for about five years.

Some recent big-name contributors: Father Thomas Gilby, the English Dominican; Father Gustav Gundlach of the Gregorian Univer-

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sity, and Father von Nell-Breuning. Scheduled for future articles are: Jean Villain, director of Action Populaire in France, and Father William J. Gibbons, S.J., of the Rural Life Conference, who will report the first world-wide meeting of Rural Lifers at Rome.

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A-Bomb Again

WE have often carried news and even editorialized on the A-Bomb in the past, if for no other reason than that the diabolical thing is of consummate current interest.

In view of the range of that interest we feel you might want to see the following open letter which recently came into our hands. We pass no judgment on it, offer no suggestions, but present it for its news value, and as a reflection of the mind perhaps of many.

TO HIS EMINENCE THE CARDINAL ARCHBISHOP OF WESTMINSTER AND TO THE CATHOLIC HIERARCHY OF ENGLAND AND WALES.

IN ALL FILIAL OBEDIENCE, WE, THE UNDERSIGNED LAYMEN, SEEK YOUR HELP AND GUIDANCE.

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AS the author states, the primary aim of this work is to evolve from more or less general theological doctrine about religious vocation certain practical principles which can be used profitably by confessors and spiritual advisers in their task of guiding prospective candidates for the religious life.

Canon Lahitton's book on vocation to the priesthood, which received an unusual form of approbation from the Holy See, is discussed and analyzed for the purpose of this study.

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ties of the realm. We know that this obligation is binding in conscience; but in seeking to fulfill it we are mindful of the teaching of the Church that in no circumstances may a man take part in what his conscience assures him to be sinful.

We acknowledge, as all Catholics must, the traditional teaching of the Church on the subject of war; not only on the conditions which are required to be satisfied before war may be undertaken, but on those sacred principles of justice and charity which must be scrupulously observed in the conduct of war. It is therefore with the gravest concern that we note that the actions of nations in modern war are largely dictated by expediency and that politicians have arrogated to themselves the right to decide on the moral issues involved. We are taught that the Church condemns the principle that the end justifies the means. We recall the teaching of St. Thomas Aquinas that we may not do evil that good may come of it—that we may not sin even in order to avoid greater evil; for a man cannot serve Christ by betraying him.

"Violated the Moral Law"

We are convinced that in the late war much was done by the Allies which violated the moral law. The Holy Father himself spoke of immoral actions committed on both sides (Easter Broadcast, 1941), and protests against our methods of bombing were made not only by the German Hierarchy but also independently by the French Hierarchy, the Cardinal Primate of Belgium, and the Australian Hier-

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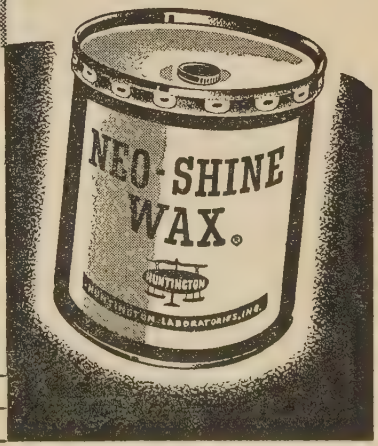

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archy (The Tablet, May 20, 1944).

We believe that methods of warfare which do not allow for the distinction between what is a legitimate military objective and what is not, are immoral, and that to assist in them is gravely sinful. Weapons such as the atomic bomb and methods of attack such as 'obliteration bombing' being of their very nature indiscriminate, can only in the most exceptional circumstances be directed at a legitimate target with a reasonable chance of their destructive effect being confined to that target. We abhor the theory that such weapons and methods may legitimately be used against an area containing innocent persons (e.g., children, the aged, the sick) on the grounds that it also contains military objectives and that the most effective method of striking at these objectives is to wipe out the whole area. We believe that the atomic bomb, in particular, is so indiscriminate and unpredictable in its effects, and that its use involves inevitably the death and mutilation of so many thousands of innocent people, that it is absurd to appeal to the principle of 'double effect' in order to condone it.

In a recent pronouncement the French Hierarchy spoke thus of the atomic bomb:

"People today are asking insistently whether we condemn the use of this atomic weapon. Such a question, addressed to the disciples of Christ, shocks and horrifies them. No one who has a 'true sense of humanity' as His Holiness Pope Pius XII said two years ago, can fail to censure the use of all those modern weapons which strike

indiscriminately at combatants and civilian populations and which scatter death blindly over areas every day more widespread in proportion as the scientific power of man increases. For our part, we condemn them with all our strength, as we did not hesitate to condemn during the last war the mass bombardments which, in attacking m i l i t a r y objectives, struck down at the same time old men, women and children. We are convinced that humanity dishonours the intelligence which God has given it, if it turns to evil a science which could be so fruitful for good."

We therefore beg you, Christ's representatives in England, to give us similar guidance in these prob-

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lems of weapons and methods of warfare which weigh so heavily upon the consciences of men, so that those who govern our country and control its destiny may know your mind, and we for our part may see which way our duty lies. We are confident that we speak for a great many of our fellow-Catholics, both men and women, especially those who may at any time be called upon by the State to take part in what is contrary to the moral law. On their behalf, and on behalf of those Christians and men of good will who look to the Catholic Church for guidance, we present this petition.

A. F. Allison, 21 Dalmore Avenue, Claygate, Surrey. Henry Coldham, 20 Crescent Grove, S.W. 4.

John J. O'Connor, 37 Northiam, Woodside Park, N. 12. Whitsuntide 1951.

Correspondence

The Church and the Negro

Editor:

CONGRATULATIONS on your August '51 issue. The whole edition was fine. I especially liked "Cardinal Dougherty, the Priest" and "Capital Outlook."

My reason for this letter most of all is to congratulate you for publishing and circulating "Negro Priests and Seminarians" by Casi-

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Correspondence

mir Marcincevius. I am happy to see that printed. At present I am chaplain to a non-Catholic camp that has two hundred Negroes. They show great interest in the Faith. Their parents readily consent to their taking instructions and becoming Catholics. But these boys are young and the segregation practiced by Catholics has not hit them yet. But they ask if they will be welcome in any Catholic church. They are deeply religious and easily believe the truths of the Faith.

I judge that the Catholic Church in America is failing to tap a tremendous supply of vitality by segregating Negroes out of the Church and school and seminary. Were they warmly welcomed to the Faith, I believe they would soon do for the Church in America what Joe Louis has done for the Negro people in the world of boxing.

Gratefully yours, in Christ,
Richard T. McSorley, S.J.
Ridge, Maryland.

False Notes On the Air

Editor:

"FALSE Notes On the Air" (The Priest, August issue) gives correction to inaccuracies of pronunciation heard in the recitation of the Rosary prayers over broadcasting stations.

It would have been well if the author had incorporated, too, a slip frequently made on the air and elsewhere in the English form of the Pater Noster—"Thy will be done on earth as it 'tis in heaven."

Truly yours,
Rt. Rev. A. R. Freeman
Saint Joseph's Hospital
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Correspondence

Cardinal Dougherty and Molinism

Editor:

FATHER Nolan's article, "Cardinal Dougherty: the Priest," which appeared in your July issue, is both interesting and edifying. But I must confess that I was amazed at one paragraph:

"Sentire cum ecclesia was almost an obsession with the late Cardinal Archbishop of Philadelphia, so much so that, for example, one of his major reasons for never accepting the theory of Molinism was the fact that at one time the Holy See was said to be condemning that theory."

I am sure that the late Cardinal was too well informed to be under the impression that the Holy See was ever contemplating the condemnation of Molinism. Those who are conversant with the controversy on Grace and Predestination are aware that just the contrary is the case.

To use the argument sentire cum ecclesia as a reason for rejecting Molinism appears to me a strange theological procedure. In fact, it might be more effectively used for abandoning Banezianism. It is precisely because so many brilliant theologians have been convinced that the ecclesia credens has no notion of Banezianism, but holds what, if analyzed, is the Molinistic system, that they defend this system.

No one will accuse St. Francis of Sales of not thinking or judging with the Church. Yet that great Doctor taught what was akin to Molinism. No one can say that sentire cum ecclesia was not a guiding principle of the illustrious Car-

dinal Franzelin, papal theologian in the Vatican Council. Yet Franzelin was a most ardent Molinist.

M. D. Forrest, M.S.C.
Sacred Heart Seminary
Geneva, Illinois

TV Show Coming Up

Editor:

"THE Hour of St. Francis," Third Order radio program now heard over more than 1,000 stations here and abroad, last Easter prepared a half-hour TV show entitled "Michael Has Company for Coffee," starring J. Carroll Naish, Gene Lockhart, Joan Leslie, and others.

As of the first of the year, "The Hour of St. Francis" will present a weekly half-hour TV drama in a program called "Trinity Theater."

Sincerely in Christ,
Luke M. Ciampi, O.F.M.
276 East 151st Street
Bronx 51

Fraternal Charity

Editor:

IN your correspondence section of The Priest September, 1951, there appeared a plea for more priestly kindness and consideration towards sick priests. The letter spoke of a priest with failing eyesight who delighted in going to Forty Hours Devotions, confirmations and similar functions to which he was invited. This priest

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would call up several other priests asking them if they would kindly call for him and take him to these functions. He would generally receive the brush-off.

Upon reading this article, I felt somewhat disappointed. It seems difficult to believe that some of our confreres could be so callous.

I have ever before my mind the kindliness and example of the Most Rev. William O'Connor, D.D., Bishop of Springfield in Illinois. Bishop O'Connor drove over 100 miles to Quincy, Ill., to visit with Monsignor Louis Hufker in St. Mary's Hospital. Monsignor Hufker was dying of cancer.

Here in Springfield at St. John's Sanitarium there lay a helpless sick priest who was unable to move a single part of his body. He lay for ten years in a sick bed. Upon his installation in the Springfield Diocese, Bishop O'Connor visited Father O'Grady every Saturday. One of the hospital sisters told me this, and this sister was the one who nursed this priest.

When I was sick in Springfield, Bishop O'Connor visited me and I felt so embarrassed and humiliated to think that the Bishop would be so kind, so considerate and so humble as to come to see me.

How different is the example given us priests by the Springfield Bishop from the example of those who lent a deaf ear to the plea of the Chicago priest with failing eyesight.

Sincerely,

R. McKeogh, D.D.
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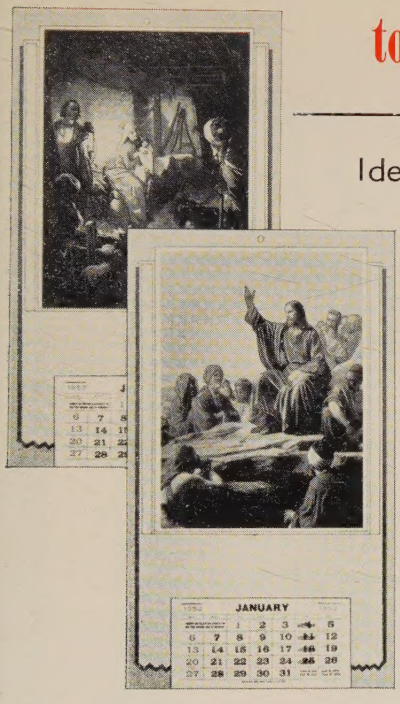

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